The Outlook

Volume 82 Saturday, January 20, 1906 Number 3

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THE OUTLOOK is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The fourth issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

PRICE.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

POSTAGE IS PREPAID by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

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HOW TO REMIT.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

LETTERS should be addressed:

THE OUTLOOK COMPANY
287 Fourth Avenue, New York

Chicago Office, 1436 Marquette Building

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The Outlook

SATURDAY, JANUARY 20, 1906

❀

Railway Rate Regulation

As Representative Hepburn is Chairman of the Inter-State Commerce Committee of the House, his railway rate regulation bill has been awaited with special interest. It seems to be more comprehensive than any yet presented. It broadly defines "transportation" as follows:

> Transportation shall include cars and other vehicles and all instrumentalities and facilities of shipment or carriage, irrespective of ownership or of any contract, express or implied, for the use thereof, and all services in connection with the receipt, delivery, elevation, and transfer in transit, ventilation, refrigeration or icing, storage and handling of property transported.

The bill also provides that—

> It shall be the duty of every carrier subject to the provisions of this act to provide such transportation upon reasonable request therefor, and to establish through routes and just and reasonable rates applicable thereto.

The requirement that the railways should regulate refrigerator cars more satisfactorily by furnishing icing is regarded as a specially distinguishing feature of this bill. "Midnight tariffs" are also to be abolished by a provision that no schedule is to be changed without thirty days' notice. Failure to publish rates makes the common carrier amenable to a writ of mandamus issued by any United States Circuit Court, and failure to comply with the requirement that, to be lawful, rates must be just and reasonable, is punishable for contempt, the Commission being empowered to apply for an injunction against any common carrier to restrain it from doing a transportation business until the provisions of the bill are complied with. The Commission is authorized to determine and prescribe a just and reasonable maximum rate; its order is to go into effect thirty days after notice to the carrier, and is to remain in force unless suspended or set aside by a court of competent jurisdiction. Violation of the Commission's order shall subject any carrier to a fine of five thousand dollars for each offense. The various District Attorneys are to prosecute for the recovery of such forfeitures. The bill increases the Inter-State Commerce Commission to nine members, stipulates that they shall be appointed for a term of nine years (not more than five men from the same political party), and fixes the annual salary of each member at $10,000. The Commission is to have access to all records and accounts kept by carriers. Present indications point to a concentration of effort in the House to press the Hepburn Bill.

❀

A Protest Against Excessive Rates

Widespread dissatisfaction in Kansas with the freight rate situation found expression early in January in a public convention held in Wichita at the invitation of the Commercial Club of that city. Letters were sent to leading men throughout the State inviting their attendance for the purpose of upholding the Kansas delegation in Congress "in the fight which they will be called on to make for legislation which will give the country at large, and especially Kansas, relief from unjust discrimination and excessive freight rates;" and of insuring the nomination of officials, both State and Federal, who shoud represent the people on these important questions. In response to this call several hundred delegates assembled, and adopted resolutions asking Congress to confer rate-making authority upon the Inter-State Commerce Commission, the rates to become effective within a reasonable time, subject to the review of the Supreme Court; favoring a uniform system of railway bookkeep-

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ing under supervision of the Inter-State Commerce Commission; urging the enactment of a law forbidding railroads to issue passes to any persons except employees; and declaring for a direct primary vote for the nomination of all officers, including United States Senators, in order to minimize corporation influence. The most important work of the Convention, however, was its organization of the Kansas Civic League, modeled after the Municipal Voters' League of Chicago. It was decided to name an Executive Committee of Sixteen, two from each Congressional district, which in turn is to select an executive committee of five to report on the acceptability of all candidates for public office. These committees are to keep watch of the records of all officers, with a view to ascertaining especially their susceptibility to corporation influences. These records are to be printed, and the organizers of the movement believe that Kansas sentiment is such that the Civic League's report will have a powerful influence in determining elections. Such well-known men as J. L. Bristow, ex-Assistant Postmaster-General, Governor Hoch, and William Allen White are behind the movement.

❀

The Tariff on Art

There has been introduced into Congress by Representative William C. Lovering a bill to remove the tariff from paintings in oil or water-color, statuary, sculpture, drawings, engravings, and etchings. This measure is not a new one. It has been introduced into a previous Congress by Mr. Lovering, and the movement to attain this end has been active for a number of years. There are only two possible arguments for the retention of the tax on works of art. First, that it affords protection to American artists. This argument is effectually disposed of by the attitude of the artists themselves, who are practically unanimously opposed to the tax as it now stands. They do not want protection, and they resent the suggestion that they need it. The second argument is that the rich people of the country should bear their share of the taxation. If the poor man is to have the price of his tea, coffee, and tobacco increased by the tariff, the rich man should have the price of his paintings and statues increased. Experience has shown, however, that the tax does not produce revenue in any considerable amount. It simply acts to prevent the importation of works of art, which does no good to any one. A tax on art, moreover, is not a tax on the rich. Works of art are not altogether the possession of their owners; the canvas or the marble may be the property of the rich, but the art, which gives value to the canvas or the marble, belongs to any one who can enjoy it. Thus persons of moderate means and even of downright poverty may share with the wealthy every benefit that a work of art bestows. Experience has shown that the people actually do receive such benefit. Many paintings and sculptures find their way from private collections into public museums; but even those which remain private property are to a great degree made accessible by loan exhibits. It is to be hoped that a second bill, now before Congress, also bearing Mr. Lovering's name, which would limit admission to the free list to those articles which shall have been manufactured or produced at least fifty years before importation, will have the fate it deserves. Absolutely nothing can be said in favor of its distinctive feature, except on the ground of protection. Such ground in the case of art is a veritable swamp. Yet even this bill, by providing that the tariff be removed from all objects of art fifty years old, would at least give us free access to the art of the world of two generations ago. As it is now, the man who would enrich this country with the work of any European or Oriental artist must pay a fine as if he were committing an offense.

❀

The German-American Tariff

The new German high-tariff law goes into effect on the first of March. Its minimum rates cannot be offered to this country in return for such feeble concessions as the Dingley Act empowers the President to grant in exchange. This situation

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has caused two bills to be presented in Congress for a maximum and minimum tariff. The first of these was presented in the Senate by Mr. Lodge, of Massachusetts. It provides for a reduction below the Dingley rates to nations according tariff concessions to American products, and imposes an increase over the Dingley rates to those countries which accord no such concessions. The second and more drastic bill was introduced in the House by Mr. McCleary, of Minnesota. It provides for a twenty-five per cent. increase over the Dingley rates on imports from all countries which fail to give to the United States the lowest rates given to any nation, leaving the existing Dingley rates as the minimum tariff. During the past week Senate and House leaders have been in conference over the general question. They propose that the President shall be authorized at his discretion to issue a proclamation making the maximum tariff applicable to any country which unjustly discriminates against American products. If the McCleary bill is decided upon, or even the Lodge bill, the impression obtains that Germany would not submit to the proposed enactments without taking retaliatory steps. The question then arises, Is Germany or America in a better position to sever all trade relations? We sell to Germany twice as much as we buy from her. More than half our exports to Germany are in raw cotton; it is argued that if the cotton factories of the Fatherland are to be kept running, Germany must continue to buy cotton in America. On the other hand, we must not forget how necessary the prosperity of other German manufacturers is to the American as to the German people. Such a proposition as the McCleary measure, however, is not tariff revision; it is tariff reprisal.

❀

The Panama Canal

Secretary Taft has thought it worth while to reply explicitly and exhaustively to the charges of maladministration of affairs on the Isthmus made by Mr. Poultney Bigelow in an article referred to in The Outlook last week. Indeed, the fact that so complete and minute a statement, covering every charge in such detail, could be made almost instantly at Washington, shows in itself how thorough is the knowledge possessed by the Administration of everything connected with the practical working of the Canal plans. Secretary Taft's reply to Mr. Bigelow's charges, taken in connection with President Roosevelt's special Message to Congress, already quoted in The Outlook, in which it is declared that "the work on the Isthmus is being admirably done and great progress has been made," together also with the full report of the Commission, lately made public, will convince fair-minded people that no credence is to be given to vague accusations "of jobbery or immorality or inefficiency or misery," to quote the President's words, and that he rightly attributes most of these statements to "irresponsible investigators of a sensational turn of mind," or to individuals with a personal grievance. Congress has accepted the President's suggestion for a full investigation into present conditions on the Isthmus, and a Senate Committee is now in session for that purpose, not, it is stated, with the idea of discovering any hidden sensations, but that Congress may have an intelligent understanding of the entire situation before enacting further legislation. Secretary Taft has already appeared before this Committee, and has described the duties of the different officials and employees, so that an orderly presentation of the facts may be secured. Mr. Bigelow is among the witnesses to be heard. The fact that Mr. Bigelow's entire stay on the Isthmus was but little over a day, and the further fact that his information was largely derived from two men who have, or think they have, personal grievances against the Canal authorities, have been widely regarded by the press of the country as conclusive evidence of the total lack of any attempt at serious investigation on his part, especially as both facts are kept out of sight very carefully in his article. It is now perfectly obvious that, as we intimated last week was probably the case, Mr. Bigelow studiously avoided making any inquiry from responsible authorities at Colon (the only point he visited), and was interested only in describ-

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ing existing defects there without regard to the question whether they were being remedied or what was being done elsewhere. Secretary Taft unequivocally denies the charges that appointments are controlled by political influence, that negroes have been brought from the West Indies under a promise of $1.50 gold a day to receive only half that sum, that incompetent white foremen are being substituted for competent negroes; shows that many other apparently specific allegations of incompetence and mismanagement are based on a misunderstanding or partial statement of facts; and characterizes as too contemptible for answer the charge that the members of the Advisory Board of Engineers avoided on their visit the line of the Canal because they feared yellow fever. The astounding assertion that the Canal Commission had brought women of bad character to the Isthmus was, in a second statement from Mr. Taft, shown to be totally baseless. The Commission's agent, Mr. Settoon, reports that in selecting 283 out of 1,500 women who wished to go from Martinique to the Isthmus, every one accepted was required to identify herself as wife, daughter, or sister of an employee already on the Isthmus, and her claims carefully verified by reference to the list of laborers who had been sent from Martinique to the Canal Zone. Mr. Settoon adds that hostile criticism on this matter was foreseen, and every conceivable precaution taken to forestall it. That such an abominable accusation should be made without a particle of supporting evidence is enough to characterize a critic as outrageously reckless and unworthy of credence.

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The Agitation Against Corrupt Practices

The effect of the insurance investigation is shown in the bills and resolutions already introduced into the two legislative chambers of New York State. These measures may be divided into two classes: those which concern the business of insurance; and those which concern the use of money for political purposes. Those bills which are designed solely to modify the insurance laws are at best defective, for the Legislature has not yet had a chance to consider the findings of the Investigating Committee. The other measures, however, having nothing to do with a technical matter, such as insurance is, cannot be regarded as prematurely introduced. One such bill provides that every political committee shall have a treasurer, and keep accounts of the money it receives and expends; that it shall file such accounts with the State; that no corporation shall contribute for the success or defeat of any candidate or proposition; that upon petition to certain courts a summary investigation shall be instituted; that if a candidate be found guilty of corrupt practices he shall, if successful in the election, forfeit his office, and, whether successful or not, shall be disqualified from holding any public office or position of trust for five years; and that, if the candidate be one for a legislative position, the decision shall be forwarded to the legislative body, and shall be *prima facie* evidence of the facts. Another such bill provides in greater detail for the prevention of corporations from contributing, directly or indirectly, to any political organization or candidate; it provides that any corporation violating this mandate against making such contributions shall forfeit its charter; that any officer, stockholder, or agent who aids or advises the violation of this mandate shall be subject to imprisonment and fine and to disqualification from employment by any corporation for five years; but that any such person testifying to such violation shall be exempt from penalty. It seems almost certain that public sentiment in the State will effectively demand of the Legislature at its present session a practicable and radical corrupt practices act.

❀

A Move for Municipal Freedom

The United Cities Conference was the name assumed by the delegates who met in Chicago last week at the call of the Municipal Voters' League of that city to consider the relation of National and municipal politics. The invitations were limited to the non-partisan organizations that take a direct part in municipal elections. Among the

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organizations represented were the Citizens' Union of New York, the City Party of Philadelphia, the Citizens' Municipal Party of Cincinnati, and the Voters' Leagues in cities like Denver, Minneapolis, and Buffalo. Sixteen cities were represented at the Conference by delegates. Some differences of opinion developed over such subjects as the initiative, the referendum, and the recall, but upon the matter which the gathering was called to discuss there was practical unanimity. The resolutions adopted declare that "the intrusion of National politics in municipal government brings with it issues absolutely foreign to the proper functions and reasonable aspirations of the National parties, and others which are alien to the interests of the municipalities, thereby tending to degrade the National parties and seriously injure city government." The specific recommendations, adopted by unanimous vote, are:

1. That cities should be granted the largest possible measure of home rule, subject only to such general statutory safeguards and restrictions as may be necessary to protect the general interests of the State as distinguished from the local interests of the municipality.
2. That the party column on the ballot should be abolished; that the names of candidates for a single office should be printed on the ballot under the designation of that office, and that it should be made impossible to vote a straight party ticket by a single mark or cross.
3. That municipal nominations and elections should be completely separated from State and National nominations and elections, and should occur at different times, and that nominations for all municipal offices be made by petition or by an efficient method of direct primaries.
4. That the number of elective municipal officers should be reduced as far as practicable, always preserving the right to elect members of the municipal legislative body or city council.
5. That the merit principle should be applied to all departments of city administration under practical and efficient civil service laws.

In the reports from the cities represented and in the discussion that preceded the adoption of the resolutions all the speakers agreed that the two greatest obstacles to permanent municipal betterment were the intrusion into municipal politics of National partisanship and the malign influence of special interests, chief of which are the public service corporations. Mayor Jones, of Minneapolis, told the Conference that much improvement had been wrought in Minnesota politics by the use there for several years past of one of the features recommended in the resolutions, namely, an arrangement of the ballot under which it is made impossible to vote a straight party ticket by a single mark or cross.

❀

A Legal Adviser to a Judge

Judge Grosscup, of the Federal Court, Chicago, has taken a rather extraordinary step in appointing John Maynard Harlan as his special legal adviser in connection with the receivership of the Union Traction Company of Chicago. Mr. Harlan was the Republican candidate for Mayor a year ago against Judge Dunne, and for years has been actively identified with public affairs in Chicago. He was at one time an Alderman, and as such gave considerable attention to the street railway question, being chairman of a committee appointed to report on the subject. Judge Grosscup, in appointing Mr. Harlan, said:

From the beginning of the Union Traction receivership I have recognized that the receivership represented in reality five interests—the interests of the bondholders, the interests of the original underlying companies, the interests of the North and West Side companies, the interests of the Union Traction Company, and the interests of the public—and that the interests of each of these were in some respect in conflict with the interests of each of the others.

As Judge Grosscup pointed out, the pendency of negotiations between the companies and the city for a settlement of the outstanding differences has created a conflict. The Transportation Committee of the Council represents the public, "but it represents the public at arm's length to the companies;" the representatives of the companies represent the companies, but "at arm's length to the city;" and between them the court must act as an impartial arbiter bound alike to do justice to both, but without a legal adviser. Upon reflection, Judge Grosscup declared it seemed that it were well to have at this time such an adviser, and that Mr. Harlan was, in his judgment, in a most favorable position to fill

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that place: "He is a public-spirited citizen; he is an excellent lawyer. As citizen and as lawyer he has given the subject considerable consideration. He has stood for a settlement that would be just and which will give to the people of Chicago the quickest good service, and would also in the quickest practicable time give to them the opportunity of actual municipal ownership. It is understood, of course, that Mr. Harlan's service as such adviser will not in any way limit or restrain his freedom of opinion and action regarding the extension of ordinances as they should be submitted by the Council to the vote of the people." In commenting on this appointment Mayor Dunne said: "It seems to me to be unique in judicial history that a Federal judge should desire a legal adviser. While Mr. Harlan is amply equipped through knowledge of the traction question in Chicago to act as adviser, yet it is a novel precedent to set in the courts to have a judge select men to tell him what the law is. I have absolutely no objection to Mr. Harlan, who is an able lawyer and who has studied civic conditions. He will give good advice; but I cannot understand why Judge Grosscup needed a special legal adviser." We believe that this action is without precedent; but it appears to The Outlook to be an excellent precedent to be followed in other cases. Why should not a judge who has special duties of a complicated nature to perform in addition to his regular work avail himself of especially competent aid in performing them?

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The Economic Future of the Negro

That the negroes of the South are facing a future of grave uncertainty is the only conclusion which can be drawn from a discussion which took place at the recent annual meeting of the Economic Association at Baltimore. This uncertainty is not due to the causes which have brought misfortune upon the colored race in the past so much as to the possibility of the introduction of competition, from which the negroes in the past have largely been free. For three hours a crowded audience, dotted here and there by a dark face, gave close attention to this subject as it was presented by Dr. Du Bois, of Atlanta University, Mr. Alfred H. Stone, of Mississippi, and others. Comparisons were drawn between the work of different classes of negroes, and also between the negroes and those white immigrants who, having turned southward, are competing with them in raising cotton. Especially telling were the figures showing the greater industry, thrift, and stability of Italian workers as compared with the blacks. Although the economic future of the colored people is hung with dark clouds, Dr. Du Bois saw light for his race in such work as has been carried on in Lowndes County, Alabama. There, where land has been sold to colored people, over seventy men have emerged from an ignorant and shiftless population to a position of independence. Such a success, which has been attained elsewhere as well, shows what may be accomplished in rural communities if colored men are guided by wiser heads than their own. Mr. Stone, who is a young and enthusiastic cotton-planter of Mississippi, and a level-headed student not only of Southern history, but also of the present labor conditions in the South, is a believer in the possibility of a stable economic condition among the colored people. He employs only colored laborers, and he believes that, if properly trained and guided, they can hold their own in competition with white immigrants. His facts and figures, however, show how intimate must be the union between moral and economic salvation. "Unstable as water, thou shalt not excel," he quotes as the summing up of his observation of the negro race. It is true that a large proportion of the colored people are succeeding better than the white man knows, because they are serving those of their own color; yet the millions who lag behind, and who are in danger of being overcome by the incoming tide of foreigners, owe their unhappy condition not so much to their inferiority to the white man as to their inferiority to the most moral, industrious, and stable of their own race. If their economic condition is to be improved, there must be first developed

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in them those qualities which command success among any people, but lacking which there is no promise for a bright, industrious future.

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The British Elections

The elections for the British Parliament, which are in full tide this week, opened very dramatically last Saturday at Lancaster, which has been for many years the home of free-trade principles. Mr. Balfour, the former Prime Minister, and the leader of the Unionist party, ran as Conservative candidate from the east division of Manchester, where his former majority was 2,453. To the great surprise of England and to the consternation of the Conservatives, he was defeated by a comparatively uninfluential Liberal and free-trader, Mr. T. G. Horridge, by a majority of 1,980. London at first refused to believe the news from Manchester, where Mr. Balfour's great personal popularity seemed to insure the safety of his seat; but it has been shown more than once that London, like Washington, is the last place in the country in which to detect currents of public opinion. In another division of Manchester Mr. Winston Spencer Churchill turned a Conservative majority at the last election of 1,471 into a Liberal majority of 1,241. The five Manchester seats in Parliament, which have been held by an aggregate Unionist majority of 7,321, now represent an aggregate Liberal majority of 11,111. It has long been a tradition in the middle counties that as Lancaster goes so goes England; but it remains to be seen whether that prediction will now hold true. The Liberals are jubilant; the Conservatives are in consternation and do not know what to expect. There are, however, 670 seats to be filled in the new Parliament which will meet at Westminster on February 15. Last Saturday sixty-six of these seats were filled by the election of thirty-nine Liberals, fourteen Unionists, six Labor candidates, and seven Nationalists, the Liberals making a gain of twenty-two seats in thirty-nine constituencies. The Liberals have a majority in the House of Commons of about a hundred to overcome, and the situation would have been hopeless if what is called a political landslide had not taken place. If the indications of popular feeling afforded by the early elections are to be trusted, the Liberals in the next House will have a good working majority over both Conservatives and Nationalists, and will go into power after a victory even more overwhelming than that which was gained by Mr. Gladstone in 1880. It is quite clear that the Conservative endeavor to make the election turn on the Home Rule question has disastrously failed; the English people are voting this week on the question of free trade against protection.

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The Moroccan Conference

On Sunday and Monday of this week, at Algeciras, Spain, a point directly across the bay from Gibraltar, there arrived many of the principal delegates to the international Moroccan Conference. The Spaniards and Moors who make up the population packed the quays to witness the debarkation of those who came by sea, especially of Mohammed el Torres, the Moroccan Minister of Foreign Affairs, who was accompanied by a party of no less than sixty persons, all garbed in flowing white robes and wearing white and red turbans. Owing to the presence of many squadrons in Gibraltar Bay, the town of Gibraltar was also another center of activity. American bluejackets were conspicuous in the streets, where they fraternized with the British sailors. Rear-Admiral Sigsbee and the captains of the American squadrons have already been the recipients of many courtesies, among them a dinner given by Admiral Sir Edward Chichester, the commandant of the naval establishment. The American representatives at the Moroccan Conference are Mr. White, our Ambassador at Rome, and Mr. Gummeré, our Minister at Tangier. The nations chiefly interested are France and Germany, M. Revoil, formerly Governor-General of Algiers, being at the head of the French, and Count von Tattenbach-Askhold, lately special German Commissioner to Morocco, at the head of the German delegation. The importance of Morocco to France lies largely in its propinquity.

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The fact that there is a long boundary line between Algiers, a French possession, and Morocco, naturally gives to France under any circumstances a special interest in whatever takes place across the frontier. It has been difficult to maintain peaceful commercial intercourse between the two countries; for, to this end, it is absolutely necessary that the caravan routes be kept open, and the various tribes in the mountains of Morocco are perpetually blocking these routes and even invading Algiers.

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The Future of Morocco

For many years competent observers have argued that Morocco could not continue much longer to exist in a state of barbarism. The civilization which has transformed Algiers and Tunis from barbarism to law and order and to material prosperity is the nearest of all civilizations to give to Morocco like benefits. Hence, the interest which France takes in protecting her Algerian territory from predatory raids by Moroccan tribes, and in keeping trade routes open, is doubly justified in the eyes of the world when one considers how France has transformed that part of North Africa in which she has been working. Some time ago France entered into an agreement with England by which, in return for certain favors, England definitely acknowledged the propriety of France's special influence in Morocco. Later, Spain did the same. Although the German Government was well aware of the agreements, it made no protests for many months, when suddenly the German Emperor took advantage of a Mediterranean journey to touch at Tangier, and there publicly to question the right of any nation to exercise special influence in Morocco. A long series of negotiations between France and Germany then followed, of which the Algeciras Conference is now the culmination. The position of France and of all the nations represented at the Conference is that the commercial and political integrity of Morocco shall be upheld. Any difference of opinion arises largely from the questions of an international police and an international disposition of the tax collections. On these points of dispute the American representatives will not vote, unless and until they have received special instructions from home. They will be powerless to commit this country to any policy with regard to disputed questions; their presence can be justified only as an effort to secure by moral influence a friendly settlement of differences.

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France and Venezuela

The strained relations between President Castro, of Venezuela, and the French Government last week reached a serious crisis, and although the Venezuelan chargé d'affaires at Paris did not receive his passports as was expected, still in every other respect diplomatic relations between the two countries have been discontinued. The despatches from Paris assert that there is no intention on the part of the French Government to make a naval demonstration in Venezuelan waters, but that France is fully determined to have its demands considered seriously and formally. There is no sign whatever of friction between France and the United States with regard to the former country's relations to Venezuela, and it is certain that whatever France may do in this matter will be submitted to our Government for approval before final action. It will be remembered that the demands of France are based upon an award of $685,000 to French claimants and creditors. France abstained from the international blockade of Venezuelan ports in which England, Germany, and Italy joined. The French claims, amounting to nearly $8,000,000, were submitted to the adjudication of an umpire appointed by President Roosevelt. The reduction of the $8,000,000 of claims to $685,000 was considered so favorable to Venezuela that every common-sense motive seemed to prompt an early and friendly settlement by President Castro. But, following his usual course of delay, obstruction, and international contumacy, Castro has ignored his duty in this respect, and has pushed the friendly feelings which France had for his country to their limit and beyond what patience and forbearance require. His attempt last year to annul the concession

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of the French Cable Company added to the unpleasantness of the relations between the two countries, and for some time France has not had a Minister at Caracas, but has put its interests in the hands of M. Taigny, whose authority as chargé d'affaires Castro has positively refused to recognize, asserting that M. Taigny was personally unacceptable to him. The whole affair is characteristic of the irascible and arbitrary temper of Castro, but it is probable that when he is pushed to a positive decision as to a definite rupture with France he will accept the inevitable ungracefully, as he has done before in similar cases. Another report of interest from Caracas is that the United States, through its Minister, Mr. Russell, has chosen in the asphalt complications a single case for the determination of American rights—namely, the Critchfield claim, which involves no charge on the part of Venezuela that the company concerned had abetted the revolution, as is alleged of the New York and Bermudez Asphalt Company. It is said that the Critchfield Company invested a large sum in a railway and in the asphalt business under an agreement that they were to be exempt from certain taxes, and that a year ago what amounted to a prohibitory tax was placed on the Company's business by President Castro, in violation of the agreement.

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Russian Finance

As yet, there is of course no possibility for a large, long-time, low-interest loan to Russia, such as was requested early last autumn from the combined resources of Germany, France, England, and America. Nor is there possibility even for a smaller loan at four per cent. and at former quotations. Indeed, the Russian Government has done wonderfully well in obtaining any additional cash credits. It accomplished this result last week, not once, but twice. In Berlin the bankers, after long negotiation, finally consented to the renewal of the Russian Treasury bills, which mature in Germany next month. In Paris the bankers, after equally long negotiation (France already holds two billion dollars' worth of Russian bonds), finally consented to advance a short-time loan of about $50,000,000, at a net cost, so it is announced, of six per cent., to the State Bank of Russia, pending the time when the Government can contract a regular loan. Such credits placed by one State Bank at the disposal of another are not infrequent. With these successes the Russian Finance Minister's assurance in submitting his budget to the Council of the Empire last week must have been considerably strengthened. As he pointed out, the enormous deficit of 480,000,000 rubles ($240,000,000) was due to the non-inclusion of some of the Japanese war expense in the estimates of the previous report. The Minister frankly admitted that Russian finance had been rudely shaken both by the war and by the internal upheaval, but confidence would be restored, he believed, when the disorders ended. For expenses in connection with the Duma a credit of $900,000 was assigned; a peculiarly interesting feature of the report was the statement that this would be the last budget to be submitted solely to the Council, as the Duma, or Parliament, would be hereafter empowered to co-operate in examining it. The fourth noteworthy event in what seems the most notable week for over a twelvemonth in Russian finance was the Government's authorization to the State Bank to issue another $75,000,000 worth of notes.

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Financial Betterment and Political Reaction

After action, reaction? Is that to be always the rule in Russia? At all events, the news of the Government's financial betterment last week created surprise, disheartenment, and even consternation, not only among Russian revolutionists, but even among many Moderate and Liberal reformers, who, equally ardent in the desire for constitutional government, would seek it by methods only of law and order. The opinion seems now general that only necessity will force autocracy's hand; that when there is no necessity a policy of reaction is to be feared. Count Witte, the financial genius who has triumphantly brought his country through other crises, is now, as

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Premier, the present Finance Minister's chief, and not improbably dictated that Minister's policy. Now that the country has quieted down somewhat after the Moscow excesses, and revolutionary leaders are openly deprecating any further risings until the people are better organized, the Prime Minister evidently feels surer of his ground. In November the zemstvoists, the leaders of the district and provincial assemblies, were informed that the now historic Imperial manifesto of October 30 in no wise restricted the Duma's eventual functions. Many persons thereupon fancied that the manifesto implied the ultimate elaboration of a constitution by the nation's representatives; indeed, Count Witte himself was reported as saying, "If any one shall rise in the Duma and propose a constitution, I will support him." This report has not been contradicted, so far as we know. November was a stormy month for the new Russian Government and for Count Witte, the first Russian Prime Minister. The revolutionists had to be conciliated if possible, but, at all events, as the history of the following month showed, the Government's first duty was to maintain order. It would seem, however, that in January the revolutionists may be defied by an increasingly strong Government, if we may judge from an article in the "Novoe Vremya," which proclaims, on the Premier's behalf, not only that the manifesto in no case affects the autocracy's status, but that the Duma will be dissolved if it attempts to meddle with the Empire's fundamental laws. Furthermore, the same journal declares for Count Witte that he reckons on the Manchurian army to apply the final quietus to the revolt. The date of the army's return, it adds, will mark the country's complete pacification. Count Witte has made an admirably courageous and deservedly successful stand against the combined forces and intrigues of the court, church, army, and bureaucratic circles. He has in great measure well fulfilled his duty, with the rough tools at his command, of preserving law and order throughout the Empire. He is too astute a statesman, we believe, to punish one revolution by provoking another. But the cause for that other would certainly be found in any withdrawal, and perhaps even in a threat to withdraw, any part of the Emperor's grants in his October manifesto—the Russian Magna Charta.

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The Chinese Awakening

Copies of the "North China Daily News" and the "South China Daily Journal" containing comment on recent disorders in China have now reached this country, and offer the opportunity to Americans of considering more fully the Chinese side of the various questions at issue. Concerning the affair at the Mixed Court, which has jurisdiction over the foreign settlement at Shanghai, involving the imprisonment of some Chinese in the municipal jail instead of the Chinese prison, a letter in the "South China Daily Journal" says:

> It is natural for the foreign resident to ask why the Chinese community should create such hubbub over what seems to the English press an affair of minor significance. . . . The Chinese are angry because the British Assessor, ignoring the Mixed Court regulations, . . . insisted on executing rules proposed by the Consuls-General, which rules have never been sanctioned by the Chinese Government.

In the "North China Daily News" a "foreign resident" (who, we have since learned, was the only foreigner openly to espouse the Chinese cause) declares that Chinese opinion, official and mercantile, considers that this alleged denial of justice was distinctly not in accordance with the treaty rights of the Chinese in Shanghai, an opinion upheld by the Taotai or Governor in a recent speech to the heads of various Chinese guilds:

> I must apologize to you all for not having managed foreign affairs in the past with sufficient firmness, thus resulting in the disgraceful trampling on our rights that was witnessed at the Mixed Court. Be assured that I will exert my utmost to erase the shame inflicted on the Chinese Government and the people by the action of the British Assessor and the municipal police.

Deep-seated hostility is again manifest in China towards foreigners. It was first shown against Americans on account of the unjust application of our Exclusion Act. So far from the boycott

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of American goods being ended, it continues seriously to affect American trade in the Yangtse and Canton regions. Chinese newspapers now advocate the boycott of Indian opium because of the act of the British Assessor at Shanghai. Another result of the present movement is seen in the official discouragement of concession-hunting by foreigners. The aggressive spirit of the Chinese has been increased by the successful maneuvers of the Chinese Northern Army, and by the return from Japan of many Chinese jingo students. Hence the proposed withdrawal of the remaining international troops from China has been meeting with increasing opposition from the Powers.

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China for the Chinese

Dr. George Ernest Morrison, the accomplished correspondent of the London "Times" in China, and one of the representatives of the "Times" at Portsmouth, addresses in his letters not only the readers of that paper who are British subjects, but a world-audience. His letters always find appreciation among those who care for the intimate knowledge which may be expected from one who has repeatedly crossed China on foot and horseback during the past dozen years. He has now returned to China from England. He finds evidences of a remarkable change—nothing else or less than the awakening of a genuinely national Chinese spirit. First among the causes of this awakening is Japan's victory over Russia. Indeed, it is difficult for any of us to overestimate the moral effect of the defeat of the great land power of the West by the rising sea power of the East. A second cause is found in the reaffirmation and strengthening of the Anglo-Japanese alliance, guaranteeing the integrity of Chinese territory, come what may. A third reason, in Dr. Morrison's opinion, is to be found in "the impolitic action of the United States, which, failing to perceive that the recent boycott was merely one manifestation of a general anti-foreign policy, has adopted an attitude of conciliation which Asiatics naturally misconstrue" (we suppose Dr. Morrison would add, "as a confession of weakness"); but there is more to be said on this point at another time. A fourth reason for the greater resistance to foreign aggression is seen in the presence again in China of large numbers of half-educated students, who have returned from Tokyo with the somewhat vainglorious idea that China is capable forthwith of following Japan's example in dealing with the rest of the world. Dr. Morrison's final reason for the change in national spirit is found in the withdrawal of the British-China squadron and the reduction of foreign garrisons in the metropolitan province of Chili.

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The Results

As the causes for the change of the Chinese towards foreigners are five in number, so the practical results are also fivefold. First, the provincial authorities, with the aid of Japanese instructors, have made a great effort to bring Chinese military forces into a state of efficiency. Secondly, there is the determination to grant no further railway or commercial concessions to foreigners, and, so far as possible (as in the case of the Canton-Hankau Railway) to revoke existing concessions, this being sometimes accompanied by rather chaotic proposals for undertaking railway and mining enterprises under the auspices of the provincial officials and gentry, most of these people, according to Dr. Morrison, being of a corrupt type. A further result of the growing restlessness may be seen in the circulation of a mischievous anti-foreign literature, similar to that with which the boycott movement was organized last May. A fourth result is to be found in the persistent agitation by the native press and in public meetings for the fuller assertion of China's sovereign rights against foreign aggression; this includes, of course, the abolition of foreigners' extraterritorial privileges, and, as illustration, Dr. Morrison points out the Shanghai Mixed Court incident (referred to in a preceding paragraph), an incident which would be only locally important were it not one of the manifestations of a general policy. Finally, the Treaty Revision Commissioners, "at no time disposed towards

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facilitating commercial relations," are now "openly obstructing all further development of commercial relations" between China and the rest of the world. Dr. Morrison warns England and the other commercial Powers that united action must promptly be taken to point out to the central Government at Peking and to the provincial viceroys the inevitable consequences of their encouragement of present tendencies. It is true that, since Japan's triumph over Russia, and since the guarantee of Chinese integrity by the Anglo-Japanese Treaty, the ancient spirit of evasion, delay, and passive obstruction, characteristic of some Oriental dealings, has in a marked degree given place to a franker, bolder, and more aggressive spirit of deliberate and organized resistance to foreign influence. It is natural that this should be so, and we should welcome any robust display of normal nationalism.

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The Famine in Japan

Recent information which has reached us about the famine in the northern provinces of Japan shows that the calamity is the greatest that has happened to that section of the country for the last sixty years. So appalling are the conditions that the committee chosen by the foreign community of Sendai declare that out of a population of 899,279 at least 280,000 people are in extreme distress, "with no possibility of saving life without aid." Three provinces are involved in the distress—those of Miyagi, Fukushima, and Iwate. The immediate cause of the famine is the failure of the rice crop; and how complete this failure has been is shown by the fact that in Miyagi alone the yield of rice this year is less than twelve per cent. of the normal amount. One of the newspapers in this province says: "The sentence of death has been passed on the people of this province;" and the statements of the committee are so worded as to show that there is little exaggeration in this pitiful declaration. In Fukushima some 300,000 people are already in distress, and in Iwate, the least afflicted of the three provinces, it is said to be certain that 100,000 people cannot live without speedy and continued aid. Throughout the famine-stricken territory many thousands of men, women, and children have been reduced to eating the bark of trees, shrubs, and roots. In a far less devastating and deplorable famine which took place in Japan a few years ago aid was extended cordially and generously by many foreigners living in Japan, and it is not too much to expect that the present crisis will call out similar help. The facts we have quoted are all taken from an appeal issued, not by Japanese, but by foreign residents in the afflicted provinces who are in sympathy with the people and with the authorities. An American member of the foreign committee of relief is Mr. J. H. De Forest, of Sendai, Japan, and any contributions sent to him directly or to any of the foreign papers published in Japan will be promptly and carefully administered. It should be added that the Japanese Government has opened public works for the employment of the poor, and has issued provincial bonds to meet the emergency, while generous gifts have been made by the Japanese themselves all through the Empire. There remains, however, a very wide margin of suffering to which the generosity of sympathetic people the world over may well be applied.

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The Dewey en Route

Perhaps the strangest and most picturesque craft that ever sailed the seas since the beginning of navigation is now breasting the billows of the Atlantic on its long voyage from the United States nearly half-way round the globe to Manila. It is the gigantic floating dry-dock Dewey, which started on its voyage of 10,500 miles a fortnight ago to America's possessions in the Orient, and will make, if it meets the expectations of its builders, only about one hundred miles a day. A week or more ago it had reached the Bermudas and is now slowly making its way across the Atlantic to the Straits of Gibraltar, going by way of the Mediterranean and the Suez Canal. It is expected to reach the Philippines in about three and a half months from the time of starting, if everything goes as planned. A few facts and figures about this strange

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craft will reveal its magnitude and give an idea about the greatest towing enterprise ever undertaken. The Dewey is an immense box of steel 500 feet long, 134 feet wide, and 42 feet above the sea. Its bottom rests upon great square tanks eighteen feet deep, and its side walls, including the parts above and below water, are sixty-four feet high. When its tanks are pumped out, the great machine, the most stupendous ever constructed for any navy, not only raises itself above the waves, but is capable of lifting high and dry above the waters not only the heaviest of our great war-ships, but also the heaviest yet planned for any navy in the world, for it has a lifting capacity of twenty thousand tons. By means of its construction it is not only able to lower its floor to scoop up the mightiest battle-ship and lift it above the sea, but it also is able to dock itself. Here, however, its powers end. It has not been possible to devise a rudder vast enough to steer such a craft, and hence it has to be towed. Three great naval colliers, the Glacier, Brutus, and Cæsar, each equipped with a wireless telegraph plant by means of which they can communicate with each other and the crew of the Dewey itself, have it in tow, and the tow-line is a mile and a half long, being made of manila hawsers twisted together and terminating in steel cables. The great length of the tow-line was made necessary to meet the heave of the sea, especially during a West Indian hurricane or an East Indian monsoon, while the pneumatic cushions by which the cables are attached to the convoys break the force of sudden strains. The enterprise of constructing such a vast machine and towing it to the Philippines is a great one, and involves a large expense, the dock itself costing a million and a quarter dollars, while the expense of towing it will add greatly to its ultimate cost. When it arrives safely at Manila, however, the United States will be placed upon an equality with Japan and Great Britain as respects docking facilities. In times of peace the dry-docks at Shanghai and Hongkong are, of course, open to American ships; in time of war these would be neutralized, and thus, in case of a war between the United States and any other power, its navy in the Orient would be placed at a great disadvantage.

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Principal Fairbairn's Lectures

The third series of the Deems lectures (founded by the late Dr. Charles F. Deems) has just been given under the auspices of the New York University, by Dr. A. M. Fairbairn, of Mansfield College, Oxford, to large audiences, mainly of clergymen, upon "The Religion of Jesus Christ." It may be regarded as a continuation of the work on "The Philosophy of the Christian Religion," reviewed at length in The Outlook of September 20, 1902, and was largely devoted to literary criticism of the primitive documents in which the historical ground of the religion is given. It was unfortunate, said Dr. Fairbairn, that an anti-Christian animus largely colored the beginnings of New Testament criticism, yet criticism properly applied and understood was a thoroughly conservative force. It shows, he said, that most of the documents, and all of the most important, date within a period of eighty years from the death of Jesus, while the oldest of them, from the pen of Paul, is not later than twenty years after that event. "How did so extraordinary an evolution of thought take place within so short a period?" Literary criticism alone lays a sure foundation for historical criticism. The Pauline Epistles, earliest of the primitive documents, exhibit the same evangelical tradition that was subsequently embodied in the historical Gospels. "The Synoptic Gospels and the Acts use the language which the Pauline Epistles had naturalized; we could not have the former without the latter." On the other hand, it was demonstrable that the former had not been modified by the latter. The ground here taken is substantially the same as in "The Philosophy of Religion," and is sufficiently conservative. The discussion, necessarily close, was punctuated with antithesis and spiced with epigram in Dr. Fairbairn's characteristic style, with constant enlivenment in pointed remarks by the way, as in objecting to painting the Ten Commandments on the wall of Christian

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churches—just what the emancipated Hebrew serfs needed, but Christians need more than such negatives. The portrait drawn of St. Paul finely exemplified the legitimate use of historical imagination. Dr. Fairbairn has a happy way of refreshing the close attention he requires with personal reminiscence and anecdote; *e.g.*, Tholuck, visiting Scotland and discovering that the *kippered* herring which regaled him meant *preserved* herring, amazed and amused the Scots by praying that Thomas Chalmers might long be "kippered to the Church of Scotland." If at times Dr. Fairbairn seems to dogmatize, he tells us, "My pupils have taught me how to handle the New Testament," and declares that at the heart of dogmatism is a lurking skepticism. For lack of time large portions of the manuscript had to be left unread. It is probable that the whole will in course of time go to form another massive work. The concluding lecture, which reaches the heart of the subject, is entitled "The Religion and its Formative Ideas."

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William Rainey Harper

It is given to few men to achieve so much in so brief a space as William Rainey Harper achieved in a lifetime of less than half a century. Born in 1856, graduated at fourteen, receiving a doctor's degree from Yale University at nineteen, Professor of Hebrew at twenty-three, President of Chicago University at thirty-five, he died at the age of forty-nine, having in his fourteen years of administration put that University in the front ranks of the universities. A scholar whose learning in his special department gave him the respect of scholars, a teacher whose capacity to arouse enthusiasm was such that he was said to have made Hebrew at Yale as popular as football, an extraordinary reader of men, so that in an unprecedentedly brief time he gathered about him a brilliant and powerful faculty, an executive to whose sagacious energy Chicago University is a splendid monument, an administrator from whose instinctive observation and unfailing memory no detail escaped perception and recording, we believe that his greatest and most permanent influence is due to an idealism with which he was credited only by those who had watched his work most closely and studied him most intimately. It was this idealism that enabled him to create a new type of university.

The distinctive characteristic of the English university is culture. Itself the product of a splendid aristocracy, it in turn produces the world's finest aristocrats. Its product is the English gentleman. The distinctive characteristic of the German university is scholarship. Growing up in an atmosphere of erudition, it in turn produces the erudite student. Its product is the German scholar. These two types of university, coming across the ocean, have here been naturalized. The older college, formed on the model of the English university, and primarily classical and literary, produced the gentleman—an American gentleman. Its aim was culture. The newer college, formed on the model of the German university, and primarily technical even in its classical and literary work, produces the scholar—an American scholar. Its aim has been scholarship. The difference between the old and the new has been a difference not merely in curriculum and method, but in unconscious aim and spirit. President Harper in Chicago University has given the world a new type, because a type animated by a different spirit and proposing to itself a different aim. If we may define the spirit of the English university by the word culture and that of the German university by the word scholarship, we may define that of the new type that President Harper has given to the world by the word service.

If all readers were careful, which they are not, it would hardly be necessary to say that the difference which we here note is relative, not absolute, a difference not of essence but of emphasis. The older college of the English type produces scholars. The newer college of the German type produces gentlemen; and doubtless the Chicago University has produced both scholars and gentlemen. But the

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unconscious emphasis of the first has been on quiet culture, of the second on zestful investigation, of the third on preparation for an active American life. The scholarship which the first has regarded as a means and measure of self-development, and the second as an end in itself, the third has regarded as an equipment for service.

This spirit of service is here too sharply differentiated from that of other and older institutions of learning, for accuracy of definition is never possible in the spiritual realm; but it is the emphasis which Chicago University has put upon this spirit in its organization and administration that has given to that University its peculiar history and its distinctive features. An institution to equip men for service belonged not in an academic town; rather in a great commercial metropolis, and in such a metropolis in the middle West. The location was fitly chosen. Equipment for service appealed to men to whom mere culture and mere scholarship made no appeal, and so brought to Mr. Harper the financial partners whose generous co-operation has given the University its endowment; and never, we suppose, in academic history has so large an endowment been given in so brief a time. Equipment for service led to the organization of a course of study continuous throughout the year, with liberty to pupils to come and go, taking their instruction in fragments as best they could. Equipment for service inspired it to develop a university extension scheme and to form affiliations with sister and smaller institutions, so extending its organic influence into other communities and through other States. This spirit of equipment for service has inspired it with a more than intellectual devotion, has imparted to it an atmosphere of absolute intellectual freedom, has bestowed upon it high ethical standards, pre-eminently so on all sociological topics, and has preserved it from the perils which otherwise might endanger an institution organized in a commercial city and directed to practical ends in a commercial community. And last, but not least, this spirit of equipment for service has been caught by other and older institutions, from which the new institution has inherited traditions of culture and of scholarship, and to which it has given in exchange a spirit of direct and immediate serviceableness.

Dr. Harper was a greater man than his generation realized. Doubtless he had the defects of his qualities; but the qualities will be remembered long after the defects are forgotten. To the future he will appear great, not merely for his scholarship, his teaching enthusiasm, his mastery of detail, his indomitable energy; he will be recognized as one who felt America's need of a new type of university, not to supplant but to supplement other types, and as one who, with the vision to see, had also the power to realize. The future, which he has himself helped to educate, will see that he was the founder, not of a commercial college nor of a technical school, but of an American university. It will see that he was an educational seer and an educational pioneer. And some appreciating friend will build for him the one monument he would desire above all others, by putting in the center of the University campus the college cathedral which it was his ambition to erect there, to symbolize and to nourish that spiritual life which he sought to make the inspiration and the glory of the University, as equipment for service was its dominating purpose.

Such a soul cannot die; death has no dominion over it. Alfred Tennyson has written its biography:

> "Life piled on life
> Were all too little."

Jonathan Edwards has interpreted its spirit: "To live with all my might while I do live." When death sent a message before to say, "I am coming," he altered not one whit his life. He neither defied death as an enemy that he hated, nor welcomed it joyously as a friend that summoned him to rest from his labors. He counted death as an insignificant incident, and with unabated devotion to his fellows and his God he continued his service to the end. Then, when death opened the door, he walked calmly through, from life to life.

The influence of his last days gave a sacred radiance to the funeral services on Sunday afternoon at the University. They were not a requiem for the dead,

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but a commemoration of the living. The fitly chosen words of interpretation and of appreciation spoken by three of his intimate friends were characterized by a simplicity, sincerity, and vision which made those present realize the spirit of the risen leader and forget his broken and tenantless house, and inspired them with hopeful aspiration and strong resolve to live their lives in service as unselfish and in faith as strong as his.

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Captious Opposition

It is always a misfortune when there is not a well-organized and watchful opposition to an administration or a dominant party. It has been the misfortune of the Republican party and of the country that for years it has fought a divided party, without consistent leadership in Congress along lines of principle, but simply captious and irritating. A real opposition must be based on general policy; it is always short-sighted to endeavor to harass and embarrass an administration which cannot be successfully opposed along broad lines. The measures with which President Roosevelt is identified are of great importance, and ought to be subjected to the most searching criticism. Such questions as the building of the Canal, the regulation of railway rates, the administration of affairs in the Philippines, the relation of the United States to the South American Governments, afford ample ground for wide divergences of opinion. There is plenty of material for an intelligent, statesmanlike opposition to the policy of the Administration and criticism of that policy; but there is no room in an intelligent, capable body of men for an attempt to defeat the measures which represent the policy of the President and to break his popularity by harassing, irritating, and insincere criticism and action. There is evidence that this is the attitude of a considerable body of men in the United States Senate; if so, the sooner the country understands the situation the better. Mr. Roosevelt is not infallible; any measures which he urges on Congress are properly within the scope of the most searching criticism and the sharpest antagonism; but to attempt to break his authority by a combination of the politicians of both parties is not a procedure which will command the respect of the country, or which can be safely proceeded in.

The Senate especially is in no position to take this attitude toward the President, for the country is quite aware of the steady encroachment of the Senate on the other departments of the Government during the past fifteen years. It has seen the declining energy and power of the House of Representatives as a result of those encroachments. It has more than once witnessed the attempt of the Senate to exercise the functions of the Executive. It is gradually coming to understand the persistent policy of the Senate over a long period of years which has practically made it a dictating body in the matter of appointments instead of a confirming body. Any attempt to delay the making of the Panama Canal will not be regarded by the country with any degree of patience. It is a great public need. The people of the United States are behind it. The President's method of dealing with a problem which is very complicated and difficult ought to be examined and questioned, but any captious attempt to delay or defeat the Canal because of jealousy of the President's popularity and the desire to humiliate him will certainly react disastrously on the men of either party who indorse or connive in such a policy. It will be not only unpatriotic, but it will be in the last degree short-sighted. And it must be added in all frankness that the United States Senate, with its recent record and its present membership, is not in a position to break the influence and the authority of the President of the United States. His integrity, truthfulness, and courage are just now, in a critical period in our moral history, a possession of immense value to the country. Nothing could be more short-sighted than a persistent attempt to undermine his influence as a man and to diminish his authority as a President. Let his policies be subjected to the sharpest criticism and his measures met by the boldest opposition, but the country will not tolerate any intrigue

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or connivance on the part of a group of politicians to break the force of a personality whose movements they cannot control for their own ends, and who has gone to his present position and secured his present popularity because he seems to the people of the country so unlike, in spirit, character, and method, most of the men who are opposing him.

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Half a Loaf

The consular bill, recently outlined in The Outlook, has been favorably reported by the Senate Committee on Foreign Relations. But in what shape?

The measure, as reported, provides for a grading of consuls-general and consuls. The bill makes seven classes of consuls-general, at salaries ranging from $12,000 for London and Paris down to $3,000 for the lowest grade; it makes ten classes of consuls, at salaries ranging from $8,000 at Liverpool to $2,000 for consulates of the lowest grade. Under such a system men would be appointed as consuls of a particular class instead of as consuls to a particular place. At present some of our consuls are not suited to the places in which their consulates are located, but they are suited to other places; again, some consuls are capable of better work than is required in their present positions; finally, it has been almost impossible to get good men to serve in certain posts of danger, as in the fever-ridden tropical ports, for instance, yet those are the very places where the highest order of talent may be necessary, for they are often centers of revolution. Under the service by classes we have a right to expect that the Government will (1) secure good material for these "bad" places, and will in any event (2) assign consuls to stations where they will be of greatest benefit, just as army and navy officers are assigned.

Though Secretary Root has declared that "the importance of an inspection service hardly needs demonstration," we venture to reiterate that under the present system the State Department is quite unable in very many instances to ascertain whether a consul is doing his duty faithfully and efficiently. In the reported bill, therefore, as in the original, it is a satisfaction to find provision made that "each consular office shall be inspected at least once in two years." For this duty five inspectors are to be appointed by the President from members of the consular force; they are to be known as consuls-general-at-large, and are to receive salaries of $5,000 each. They are to inspect consulates just as National banks are inspected by bank examiners, and to be put in charge of consulates which are going wrong just as bank examiners are put in charge of banks which go wrong.

As reorganization of the consular service on the lines of classification and inspection is essential, for whatever there is of committee approval of the original measure let us be truly thankful. But if this is the cheering part, the rest is disappointing and disheartening. According to the bill as presented to the committee, original appointments were to be made only to the lowest grades and upon examination, the examination to be conducted by a board of three persons, one to be an examiner designated by the Civil Service Commission, one the Chief of the Consular Bureau, and the third an officer in the State Department chosen by the President. Whenever a vacancy should occur in the lowest two classes of consuls, the Secretary of State was to require the board to examine such applicants as the President should designate. After the President had designated the applicants, the board, as soon as possible, was to hold an examination and certify to the Secretary of State the names of the applicants who had passed. All Senators cling more or less closely to their prerogatives of patronage. Hence the provision for examination was struck out. Incredible as it may seem to some, the Senators have spurned the application of the merit system in appointments. Not only do they want appointments made according to the present spoils system, but apparently they would discard promotion as well, for they have also struck out the original bill's provision authorizing the President to designate men to fill vacancies as consul-general

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or consul above class No. 6 from the class next below. Now, these features of examination and promotion are even more vital to consular reform than are the features of classification and inspection. Chiefly because we have, as a rule, sent as consuls to South America, for instance, not persons examined as to character, ability, and experience, but mere spoilsmen—those unfamiliar with languages and with peculiar commercial and political conditions—the exploitation of South America's possibilities in trade and transportation has been almost entirely pre-empted by English and German capital. It naturally follows, then, that whatever South America needs in imports is mostly supplied by those two Powers, England and Germany, which have been developing her resources.

Some weeks ago the New York Board of Trade and Transportation proposed to organize a National consular reform convention. This proposal might well be carried out to show Congressmen what Boards of Trade and Chambers of Commerce think. But the consular service benefits not only these organizations; it ultimately benefits every American citizen. It is of direct import to the Californian wood-cutter, for example, that his forests should furnish the wood for railway cars in Argentina and not the resources of that Power which controls Argentinian transportation. It is of direct importance to all our citizens that our exports shall be increased and that our interests abroad, whether of promotion or protection, shall be intelligently watched. To do this we must increase our consular efficiency by some such reasonable and conservative measure as that presented to the committee; civil service reformers would have gladly seen it more radical.

Of course, if the consular bill passes in its present shape, President Roosevelt can carry out the provisions of the original bill by Executive Order, but that will do nothing permanently to improve the service. Mr. Roosevelt's successor will be free to make appointments in the bad old way. To prevent this, citizens generally should make their Congressmen understand that the people will not rest content until the full measure of reform called for by the original bill has been secured from Congress. Half a loaf should be welcomed as better than no bread, it is true. But when one should and can get more, why be pacified with half a loaf?

❀

The Spectator

The Spectator has always longed to be a hero. Not a real hero, be it understood, but a hero in a book. It is not the hero's looks, nor his inexhaustible *savoir-faire*, nor even his luck with women, that rouses envy; it is his knack. The subtlety of his every-day methods puts the Spectator's utmost finesse to shame. Why, there was a hero once who could throw into a flutter of his finger-tips what costs most men labored speech. No need for him to say, "James, me coat!" With a slight gesture he could summon anything, from a policeman to iced drinks. "I made almost imperceptible gesture of remonstrance," he writes in a letter, "to vouchsafe apologetically, 'If it affords you any comfort, yes!'" Remonstrance, apology, comfort—all in a wave of the hand! The Spectator believes that, if he took it into his head, that hero could indicate by a slight gesture that he wanted one to take the cube root, square it, and multiply by one hundred and forty-nine. Note what a variety of things he contrives to command by the same signal. "I signed to Margaret," the hero records at different places in the book, "and she

at once { left the room." / blew out the candles." / fetched pen and ink."

❀

Now, when the Spectator signs to Margaret, she just says, "Henry, dear, what *is* the matter? You know you are not good-looking enough to make faces!" As for slight gestures, he tried them, all kinds, at breakfast the other morning, his modest object being toast. Had the hero put forth a tenth of that muscular exertion, *he* would have got *pâté de foie gras*, or grilled bones at the very least. But nobody offered the Spectator a thing, though they all stopped breakfast-

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ing and regarded him with pained surprise. The Spectator had to invent a joke on the spot to cover his confusion.

❀

It must be that people devote a good deal of time to observing the hero, for he never appears to experience the slightest difficulty in conveying intelligence by a look. When he opens his morning paper, every one is instantly aware from his face that King Edward has been assassinated. Now, whatever may be his expressiveness of feature—and the Spectator does not question that it is phenomenal—he could not do this unless some one were attending. When his look conveys to his sweetheart the fact that he has a rope-ladder in his waistcoat pocket, does not at least half the credit belong to the lady?

❀

The Spectator points this out to his spouse when she complains that he is blunt. "Were you more keenly alive to changes in my countenance, my dear," he suggests mildly, "there would be no need of bluntness." The Spectator faithfully tried the hero's delicate speech-without-words during his courtship. For more than one evening he sat by Her side, to outward seeming tongue-tied, but all the while throwing into his burning glances thoughts that lay too deep for tears. And she? Well, she was embroidering at the time, and occasionally making disjointed observations, and the Spectator thought he saw a stifled yawn swelling her throat. Against such crass insensibility as this what chance have subtle methods?

❀

That hero has the eye of an eagle. He can see more on a dark night than the Spectator can in broad daylight. There was a moon, to be sure, that time he caught the flash of a stolen diamond at a hundred paces; but it will be remembered that the night was thick and the rain heavy when he detected Claribel escaping over the garden wall in the scullery-maid's bonnet and shawl. And then he sees so much more than meets the eye. The Spectator is inclined to think that the hero can tell from one glance into the brown eyes of a dog the whole history of its master's past life. The Spectator can usually tell himself when Bruno has been stealing chops; but then Bruno is singularly bad at hiding his sins. But he has never assisted his master, or anybody else, to run down an evil-doer, and strangers' dogs do that sort of thing for the hero every little while. When the Spectator has anything serious to conceal, he proposes to converse with the mind-reading hero only by telephone. And even then his voice may betray him; for the hero's ears are as quick as his eyes. If he has once met you, there is no hoodwinking him. He knows your voice and your step, and the step of your horse, and the step of your sister's cat. More than that, he knows the creak of your boots when they are on another man's feet.

❀

There's one thing that puzzles the Spectator. How can a man like this, a man who, when shown a cake of soap, knows instantly that it was last used to lave the hands of Mary Anderson—how, I say, can such a man fall into the egregious blunders he does? Perhaps he feels bound to give readers a good run for their money. But when the Spectator hears Sherlock Holmes saying, after the hundredth demonstration that his friend Dr. Watson is the very king-pin of incompetents, "My dear Watson, I hope you can come with me to investigate this case. It means a great deal to me, having some one on whom I can rely"—why, then he wonders.

❀

It may be that for these gifts of nature the hero deserves no credit. But there are directions in which he displays pure skill. Consider how he can turn a conversation. The company is speaking of starfish, perhaps, and the starfish is for him an awkward subject just then, or he has deep reasons for wishing to shift to wireless telegraphy. Does he crash rudely in, as the Spectator would, with, "Apropos of nothing at all—?" Mark his methods. He modulates that conversation with as much science as a musician leading a motif through a series of keys. Starfish, crawling things; crawling

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things, fright; fright, telegrams; telegrams, wireless—and there you are. Nothing could be neater. But the Spectator notes that no one interrupts the hero with freezing looks and, "As we were saying—" Could the hero even turn Margaret when she is bent on a picture hat?

❀

It is little short of marvelous the success the hero has in screwing facts out of people. When he wants to know anything, he just strolls across the street and engages somebody's coachman in conversation, and it all comes out. The Spectator has tried this sort of thing himself, with indifferent results. Engaging people in conversation seems for him to have two sides. The people engaged don't, figuratively speaking, "give down" as they ought. Once when he tried to talk with a washerwoman about her mistress, she suddenly set her reddened arms akimbo and drawled expressively, "Aw, say now, *ain't* you the gawlly article?" Nobody ever treats the hero to language like that!

❀

The hero displays an enviable ability to get along and be cheerful under difficulties. Catastrophes that would break another man pass over him without destroying either his courage or his health. He can go off to the heart of British Guiana without a cent beyond his passage money, and live there in absolute secrecy for three years or more, and not once need to call upon his bankers. Usually he starts out with a tooth-brush and the clothes he stands in, but, no matter what he goes through, those clothes are always good enough to propose to the woman he loves in, when he gets back. The Spectator wishes he knew the hero's tailor.

❀

Of the Spectator people demand that he shall not bore them with repetitiousness any more than is needful. All his small cherished habits are stigmatized as nervous tricks, of which he ought to break himself. No such burden is laid on the hero. He is permitted to employ the Homeric method—the polyphlosbeosing sea, once polyphlosbeosing, always polyphlosbeosing. If the hero twirls his mustache on the first page, you recognize him in future by the twirl; it is his trade-mark. If he begins by smoking cigarettes, he does nothing but light them, and wave them about, and flick off ash, and reach for fresh ones, to the end of the chapter. This is a rôle the Spectator is not permitted to play. If, for instance, he should take to "tapping with one nervous forefinger" on all the tables in his own and other people's houses, as the hero does, he wouldn't have a friend in the world.

❀

But, then, the hero is a privileged character. People will let him tell them in prolix detail about things they must have known before he was born. The Spectator suspects this is not good for him, and he is always glad when the heroine gives the egoist a dose of his own medicine. "George," she cooes, "I don't suppose you've thought of it from that day to this, but once you saved me from a blazing building. Three steps at a time you dashed up the stair and bore me fainting in your arms—" Conscious of having set her the example, the hero cannot resent this sort of thing. He stands it in silence. A rare silence, be it said. For when the mood of loquacity is on him there is nothing the hero won't say. Even the family skeletons are dragged from their closets and paraded in the public eye. "My father was a political shyster," says he, with engaging frankness, "and my mother was at one time a professional shoplifter." No one appears to think any the worse of him for these disclosures. It makes the Spectator wonder whether he could afford to make public the most devious ramifications of his own ancestral tree. Lacking the hero's artful way of putting things, he doubts the prudence of such a step.

❀

There is one more thing that must be mentioned, one more art of the hero's, which the Spectator has tried most vigorously to acquire. It would be so effective when one wanted to express indomitable will. How *does* the hero "square his jaw"?

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AN IMPORTANT FRANKLIN DISCOVERY

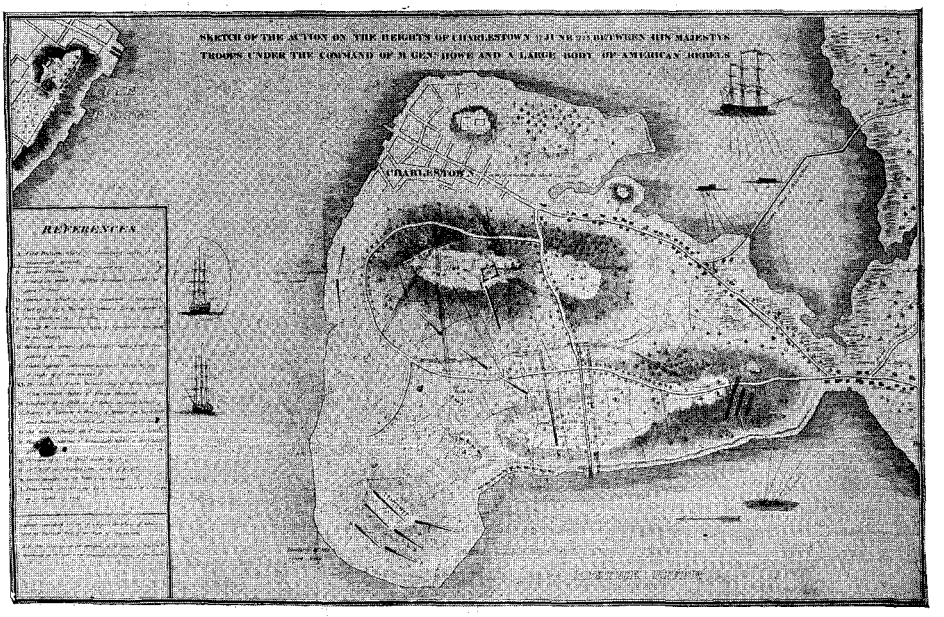
BY MARY CAROLINE CRAWFORD

THE bicentennial anniversary of the birth of Benjamin Franklin renders of special interest a very valuable collection of Franklin manuscripts—including original writings heretofore unknown, household accounts, court invitations, and samples of work done at Passy on the printing-press Franklin had there set up for the entertainment of his grandson, Benjamin Franklin Bache—which, by a curious accident, has recently come into the possession of the University of Pennsylvania.

Benjamin Franklin Bache, it would appear, had carefully cherished these manuscripts. For it was through George Fox, his executor, that they have been preserved all these years. George Fox left them to his children, and one of these, Mary, when clearing out a garret, came upon several barrels full of old papers which she proposed to send to a paper-mill. Her neighbors, however, interfered. Remembering that Fox was connected with the Franklin estate, they urged her to go through the papers before disposing of them as so much waste. This she did, with the result that manuscripts of exceeding value have been unearthed.

The letters in this collection, as well as many pamphlets and other documents, appear to have been part of the material brought back by Franklin upon his return from France in 1785; but the collection also contains letters, pamphlets, and papers belonging to both earlier and later periods, and a carefully cherished map of Bunker Hill which must peculiarly interest students of American history and of Franklin's character.

Inasmuch as it seemed particularly fitting for the University of Pennsylvania to possess some memorial, that should be valuable historically, of him who was distinctly its founder, an effort was made,



MAP OF THE BATTLE OF BUNKER HILL
Owned and long preserved by Franklin

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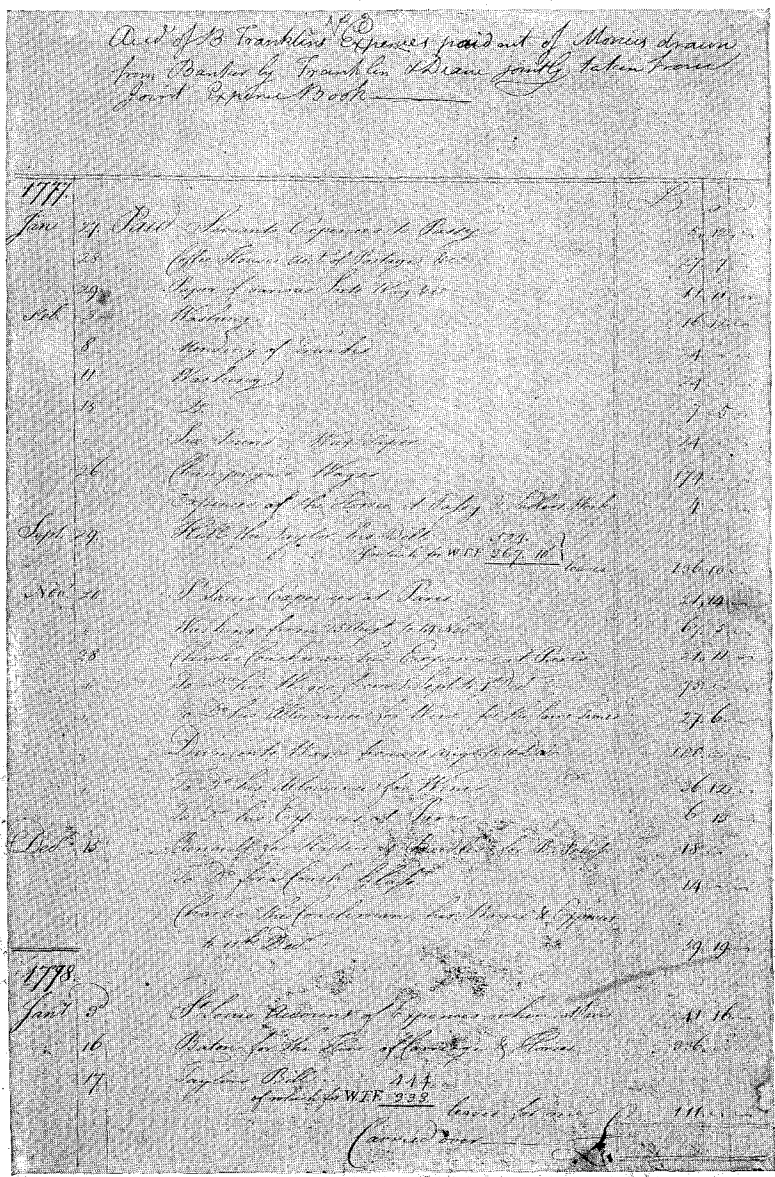
when it was ascertained through Dr. S. Weir Mitchell that the collection could be purchased, to raise among friends the amount of money necessary to its acquisition. This was successfully accomplished, and the mass of material was duly deposited in the University library.

Though no exhaustive examination of it has been made by the present writer, it has been looked over enough to warrant the opinion that there is here considerable material of decided importance to historical students.

An essay in Franklin's writing on "The State of British Plantations in America," and Franklin's private expense account at Passy from January, 1783, to March, 1784, are of extraordinary interest. Some of the items in this record move one to smiles, notably



A PAGE FROM FRANKLIN'S HOUSEHOLD ACCOUNT WHILE AT PASSY

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"for washing from 25 August to 14 November, £67.5." Under date November 20, 1788, we find that Franklin "paid duties on 50 bottles of rum, £75." Another item is of £6 for sealing-wax which Franklin and John Adams used together.

Special interest attaches, of course, to specimens of work done on the printing-press set up by Franklin at Passy. An ode is one such specimen. Likewise interesting is the passport blank issued by Franklin, representing the United States in France, invitations sent out by the Doctor and received by him, and other things of the same kind. As was the fashion of the time, all these invitations were in writing, with the exception of those issued by Franklin himself, which were printed blanks in bold-faced type in the center of a large, cheap-looking sheet. In form as well they are curious, as witness:

Mrs. Adams' respectfull compliments to Dr. Franklin, is much obliged to him for the oil he was so kind as to send her, and is very sorry that his indisposition deprived her of the honoir of his company to dinner. Mrs. Adams takes the liberty of recommending a sedan chair by which the inconvenience of arising from a carriage might be avoided. Auteuil. December 3rd, 1784.

This offers certainly a quaint example of the stately courtesy which Abigail Smith, the daughter of a Weymouth, Massachusetts, parson, took on when she became the lady representative in France of the new Republic.

"Mr. Jackson," another card runs, "has the pleasure to send Dr. Franklyn a piece of elastich gum with a thousand good wishes and compliments."

Still another age-yellowed note presents "Miss Ralph's best respects. She with pleasure informs Dr. Franklin that her pappa, as the Doctor said yesterday, was out of danger, but he remains very low indeed; she is very sorry that she had not the pleasure of seeing Dr. Franklin, on Tuesday, but she having set up all night was obliged to go to bed in the morning, she desires her compliments to Mrs. Stepehenson Dec. 31, 1761."

A reminiscence of the Craven Street days is the following: "Mr. William Neale presents his compliments to Mr. Benjn. Franklin and Mrs. Stevenson and will do himself the pleasure of sending his carriage to convey them to Richmond on Monday next. St. Mary's Hill, 27 June, 1765. The carriage will be at Craven street at any hour they shall appoint." Just here it is interesting to note that this Mrs. Stevenson (in whose household Franklin dwelt while in London) believed always in the nobility of the man. One letter from her in the collection under discussion tells her old friend all about her poor people in a way which shows clearly that Franklin had been a kind and practical helper in her ministrations to others. Her gratitude for this appears, too, when she, an old woman, in the face of approaching death, turns to him as her guide and consoler, "the best man she had ever known." She had wintered and summered him, as she says, in the Craven Street days, and "could not be deceived about his real character." It is worth while to recall this when Franklin is decried as a worldly-wise man. That he was many-sided is undeniable; but one side of him certainly was benevolence and wisdom.

Apparently he was looked on as a living encyclopædia by his correspondents. From France, from Germany, from Italy, came letters asking advice. Robespierre, then a young lawyer in Arras, sends to Franklin his brief of a law case in which he supported the efficacy of the lightning-rod, and asked for Franklin's opinion of its merit. How tremendously this discovery had stirred the people of Franklin's time is particularly well brought out in this letter. He who was to become famous through connection with the Commune was admitted to the bar in 1781; soon afterward he argued the question of the legality of lightning-rods, and published a report (without his name) called "Argument on Appeal from the Judgment of the Sheriffs of St. Omer." (The sheriffs, it appears, had ordered the destruction of a lightning-rod erected on his house.) This report was translated into both English and German, and a copy sent to Franklin, who no doubt annotated it himself before he returned it.

Here is a translation of the Robes-

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pierre letter accompanying the report. It is now in the original French in the University of Pennsylvania collection:

Sir: A judgment rendered by the echevins of St. Omer, prohibiting the use of lightning rods, has afforded me the opportunity of pleading before the council of Artois the cause of a sublime discovery for which humankind is indebted to you. The desire to aid in uprooting the prejudices opposed to its progress in our province, led me to have printed the argument which I made in this matter.

I venture to hope, sir, that you will deign to receive kindly a copy of this work, the object of which was to induce my fellow citizens to accept one of your benefactions. Happy to have been able to be of service to my region in determining its highest magistrates to receive this important discovery, happier still if I can add to this advantage the honor of securing the patronage of a man whose least merit it is to be the most illustrious savant of the world, I have the honor to be with respect, sir, Your very humble and very obedient,

DE ROBESPIERRE,
Advocate to the Council of Artois, Arras, 1 October, 1783.

With still another distinguished man, no less a personage than Edmund Burke, Franklin is shown by these papers to have had an important correspondence about this time. In a very manly and beautiful letter dated "Charles street, Oct. 15, 1781," Burke begs Franklin's intercession, "not as the ambassador of America, but as Dr. Franklin, my friend, and the lover of his species," to the end that General Burgoyne be not returned to captivity in America.

"I have lately been informed with great certainty and with no less surprise," Burke writes, "that the Congress have made an application for the return of my friend, Gen. Burgoyne, to captivity in America, at a time when the exchange of almost all the rest of the convention officers has been completed. It is true that this requisition has been for the present withdrawn. But then it may be renewed at every instant."

That it was not renewed we may count, perhaps, Franklin's sign of reciprocation for the sincere esteem in which Burke evidently held him.

Turgot corresponds with Franklin about smoke prevention in these manuscripts, and others submit schemes on every imaginable subject—beg the Doctor to suggest topics for literary and scientific discussion, ask for offices for themselves and for their children, or inquire about friends and relations who have gone to America. Franklin, it would appear, preserved everything; frequently, too, he made characteristic indorsements of his replies to letters; he interpreted as well, by writing between the lines, Robert Morris's cipher; and on all public documents he made marginal notes that are exceedingly interesting to read to-day.

With Robert Morris and Robert R. Livingston there was constant correspondence, both personal and official, and even Franklin's great patience was frequently tried beyond silence, if we may judge from the indorsement, "Money, Money," written on a resolve of Congress concerning expenditures.

The manuscript "Memorial of the State of the British Plantations" shows that Franklin had thought over the possibility of a separation from England as early as 1731, but in the fevered times of 1749 he would not utter a word, even in Germany, that would be considered treasonable. Franklin's copy of the draft of the first Constitution of Pennsylvania, with the indorsement, "to be sent to Dr. Franklin by the first post," is another interesting relic contained in this collection. In all, there are over five hundred pieces of manuscript, ranging from Franklin's own draft of the essay just mentioned down to his latest correspondence.

The letter of Ingenhous, Secretary of Catherine II., and physician to Marie Theresa, shows one of Franklin's means of influencing public opinion on the Continent. No subject which concerned anybody seemed to be foreign to his interest and his intellectual grasp. The request of the German pastor Knoepfl for an American Lutheran church brings out prettily the friendly sentiment of German teachers and scholars for the second fatherland. The letters of English friends show what a strong current of sympathy there was among thoughtful people for the struggling colonies. The intercepted letter from Sir Henry Clinton shows the warnings that the British Government received from Americans. Numerous copies of letters sent by

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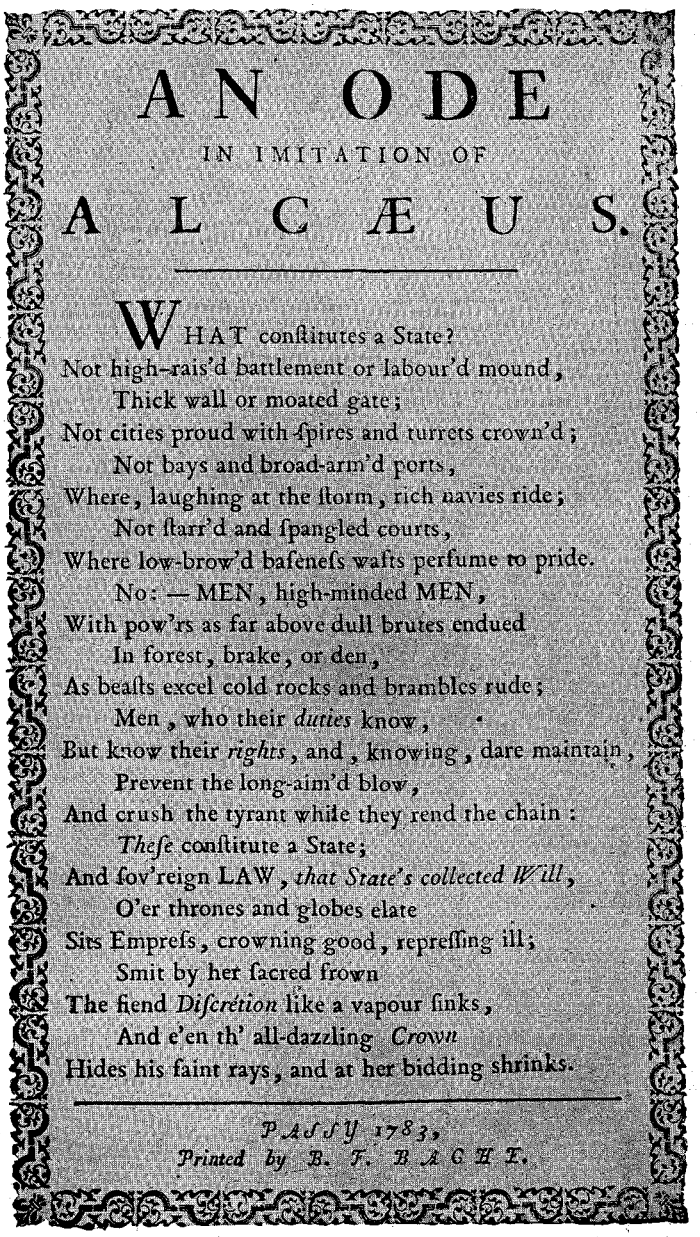
Franklin are also here, as are the manuscript minutes of a court martial held on board of Paul Jones's ship, Bon Homme Richard—an investigation by

age of Addison, an age when style in composition was a subject of very careful thought, and "a perfect essay, a key to literary immortality." These manu-



AN ODE

IN IMITATION OF

ALCÆUS.

WHAT conſtitutes a State?
Not high-rais'd battlement or labour'd mound,
Thick wall or moated gate;
Not cities proud with ſpires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the ſtorm, rich navies ride;
Not ſtarr'd and ſpangled courts,
Where low-brow'd baſeneſs wafts perfume to pride.
No:—MEN, high-minded MEN,
With pow'rs as far above dull brutes endued
In forest, brake, or den,
As beaſts excel cold rocks and brambles rude;
Men, who their *duties* know,
But know their *rights*, and, knowing, dare maintain,
Prevent the long-aim'd blow,
And crush the tyrant while they rend the chain:
Theſe conſtitute a State;
And ſov'reign LAW, *that State's collected Will*,
O'er thrones and globes elate
Sits Empreſs, crowning good, repreſſing ill;
Smit by her ſacred frown
The fiend *Diſcretion* like a vapour ſinks,
And e'en th' all-dazzling *Crown*
Hides his faint rays, and at her bidding ſhrinks.

PASSY 1783,
Printed by B. F. BACHE.

ODE PRINTED ON THE PRESS SET UP AT PASSY BY FRANKLIN FOR HIS GRANDSON

which, it is interesting to note, the man whose bones have lately been brought to America was completely exonerated.

Franklin grew up, of course, in the

scripts especially show the immense care which this literary man of the eighteenth century bestowed on all that left his hand.

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THE CHURCH AND SOCIAL REFORM WORKERS

BY W. D. P. BLISS

THE American Institute of Social Service has been investigating the Church connections of the men and women engaged in constructive social reform work in the United States. Returns have been received and analyzed from over one thousand such persons. Of these, 401 were workers in associated charities, 339 were in settlements, 272 were connected with various National social reform organizations. All portions of the country were represented about in proportion to their activity in such reforms. Of the total number, 417 were men, 495 were women, the excess of women being in the associated charities and settlements. Among the other reform societies men were in the majority.

What is the result? Much has been said about the lack of interest and of participation on the part of the churches and even of church people in social reform, and yet here we have the result that out of 878 social reform workers reporting upon this point no less than 753 are returned as communicants in some church. Even if the 134 who did not report on this point be all counted as non-communicants, it still makes 753 out of 1,012, or 74 per cent. Surely, measured by this standard, church people, who are only about 25 per cent. of the community, are contributing far more than their share to social reform work.

This is so contrary to ideas much bruited in certain quarters that it becomes of interest to see how the returns were secured and whether they may be regarded as fairly reliable and representative.

The method was by sending blanks to the secretaries of all the associated charities in the United States, to the head workers in the settlements, and to the presidents or secretaries of National reform organizations. There was no picking or choosing; blanks were sent to all whose addresses could be secured. Each person to whom a blank was sent was requested to fill it out for individuals known personally to him or her as social reform workers. They were asked not to report the names of the individuals, so as to avoid seeming to pry into personalities or to be seeking information in regard to individuals. It was thought, too, that in this way more returns could be obtained. As a guarantee, however, of good faith, each one sending in a report was asked to sign his or her name to the statement that the returns did represent the facts as to workers in social reform personally known to the sender of the facts. To obviate reduplication, each was asked to report for individuals so intimately connected with the society or organization in question as not to be likely to be reported by any one else. One thousand and twelve such returns were made. It would seem, therefore, that here we have a considerable body of information at least fairly both reliable and typical.

It is indeed conceivable that persons friendly to the Church might be a little more likely to fill out such reports than others. Doubtless in the returns there are some errors and some reduplication, yet, making every allowance, the result seems to have been carefully obtained and to be entitled to considerable confidence.

What perhaps made the result even more surprising is the returns from the different classes of workers. Of those reporting on this point, the percentage of communicants among the associated charities rises to 92 per cent.; with the settlements it is 88 per cent.; among other reform organizations it falls to 71 per cent.

We have here, doubtless, indication of a tendency on the part of church people to prefer the more conservative methods of reform; yet even here we have the remarkable showing that 71

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per cent. of the workers in the National reform societies who reported on this point were communicants, and 61 per cent. of the total number, counting all not reporting on this point as non-communicants.

What does this finding mean? It will be further elucidated as we consider further figures, but it may be said at once that it does not mean that there is therefore no basis for criticism of the Church. There is in the returns no slightest hint or indication of activity in social reform on the part of the churches themselves. This was not the subject under investigation. Blanks were not sent to any institutional church, nor to any distinctively church organizations. It was taken for granted that workers in such societies would be affiliated with the church. If anything, the presence of such a large proportion of church people in societies distinctly extra-ecclesia would indicate that the Church herself was not doing such work, at least not sufficiently to furnish an adequate outlet for earnestness and effort. We think no one can know church and social conditions in the United States without believing that such is the case. At least in these returns the churches as institutions do not figure.

But what the returns do indicate is that a large and probably increasing number of, presumably, the younger and more earnest and active members of the churches are entering the social reform ranks. The larger number are doing so, certainly, in conservative ways. The difference between 92 per cent. of communicants in the associated charities and 71 per cent. among National reform societies is not a small one. Church people still prefer what the ardent social reformer would call "charity" in place of "justice." Nevertheless, it shows which way the wind is blowing. Complaint is raised in many quarters of the decreasing number of candidates for the sacred ministry; may it not be that in the large number of church men and women found in these social efforts there is one cause for this scarcity? The ministries of man they regard as truly sacred, as truly divine, as the ministries of religion. It is certainly evident that if the churches would retain their hold upon the earnest young men and women of our day, they themselves must enter the social field.

It is also clearly evidenced by the returns that religion and Christianity and the creed are not dying. It is a time of change, but the changes are modal and not of faith. Still, to-day, the majority of the men and women who are striving to make the world better—at least in the United States—are members of the Christian Church and believers in the Christian faith. Rather do we see to-day Christianity blossoming into a new life and the creed putting forth new credentials in the eyes of a practical world.

This becomes even more manifest as we note the denominational preferences of the social reform workers. The churches that do social reform work are, naturally, the churches social reformers choose. Here the Protestant Episcopal Church is well in the lead. Of the social reform workers reported as communicants, the largest number, 163, or 21 per cent., are in the Protestant Episcopal Church. The Presbyterian and Congregational Churches come next, each with 132 communicants, or 16 per cent., although the fact that the latter of these two communions is much the smaller makes its 16 per cent. the more creditable. The Methodist Church furnishes 111, or 14 per cent. The Baptists are 46, or 6 per cent. Unitarians and Universalists together number 48, or 6 per cent. The Roman Catholic Church furnishes 40, or 5 per cent. Various other churches supply 83, or 10 per cent.

If we take the proportion of communicants in each religious communion to the total number of communicants in the United States, and compare this with the number of communicants the same communions furnish to social reform, we shall find that the Roman Catholic Church should produce 33 per cent. of the reform communicants, and does produce 5 per cent.; the Methodist Church (of all kinds) should produce 20 per cent., and does produce 14 per cent.; the Baptist Church should produce 17 per cent., and does produce 6 per cent.; the Presbyterian Church (North and South) should

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produce 5 per cent., and does produce 16 per cent.; the Congregational Church should produce 2 per cent., and does produce 16 per cent.; the Protestant Episcopal Church should produce also 2 per cent., and does produce 21 per cent.; Unitarians and Universalists together should produce 0.4 per cent., and do produce 6 per cent.; other churches which should produce some 18 per cent. do produce 10 per cent.

These figures, however, must not be read without remembering that they are not in all respects equally fair to each communion. The returns, it must be remembered, are for purely extra-ecclesia work, and it is quite possible that the communicants of a given Church may not enter such activities exactly because so much on this line is being done within church limits. The Church of Rome, for example, more than any other, limits its activities to purely denominational institutions. In these returns the sister of charity and the lay brother have not been counted. By the same measure the Protestant Episcopal Church would stand even more to the front, since this communion, more than any other, has developed the institutional church and the church reform society, both of which are here ruled out. Other churches, too, have activities that here are not taken into large account. The Methodist churches figure largely in certain forms of prohibitory temperance work; the Presbyterian Church has recently made a new and commendable departure in a Labor Department of her Home Missions. Nevertheless, when all is said, these returns do furnish a rough and somewhat striking gauge of the extent to which the various churches are contributing to the social work for human betterment.

These communicants, too, are active communicants. Returns as to church attendance on the part of such workers show this. The average social reform worker, according to these returns, attends church 3.7 times per month. This, however, means little, because it lumps 814 church members who go to church on an average 4.3 times per month, and 120 non-church members who average only .3 of 1 per cent., or 4 times per year. It is more important to know that there are 93 non-church members who do not go to church at all, and 37 nominal church members (many of them Unitarians or Universalists) who do not go at all, so that 130, or 12 per cent. of the whole number, are thoroughly unchurched. The remainder, however, seem unexpectedly regular at church, as the whole average attendance is 3.7 times per month. This, too, is throwing out 25 returns from individuals reporting an attendance on church of from 16 to 28 times per month, indicating that they represent practically, if not technically, church activities. Clearly the 814 church members engaged in social reform work have not left the church behind them. The Congregationalists report an average of 4.8 per month; Presbyterians, 4.7; Protestant Episcopalians, 4.5; Methodists, 4.4; scattered, 4.2; Roman Catholics, 3.5; Unitarians and Universalists, 2.8. It appears that among the church members in social reform the average attendance of the men is higher than that of the women by 4.4 to 4.1. Among earnest men, where the man is a church member, he is probably more faithful to his church than the earnest woman. The average attendance of church members on the associated charities is 4.2; in the settlements it is 4.4; in other reforms it is 3.9 per month.

Another set of returns shows the dominant early religious influences of the reform workers. Of the 980 reporting on this point, only 22 report no dominant early religious influence; 108 report the influence simply as Protestant, without naming any denomination; 872 report a denominational early influence. Comparing this with their present religious affiliations, we get some indication of the denominational changes that are taking place among this class of workers. The Baptist and Presbyterian Churches have neither gained nor lost. The Baptist Church was the early religious influence of 6 per cent. of those reporting this point, and is to-day the Church of 6 per cent. of the communicants reporting. The Presbyterian Church originally had and still to-day has 16 per cent. of those

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reporting these points. The Roman Catholic Church, the Methodist, Unitarian, and Universalist, and the "scattered" Churches seem to have lost. The Roman Catholic Church, with originally 7 per cent., has now 5 per cent. of those reporting the points; the Methodist Church, with originally 15 per cent., has now 14 per cent. The Unitarian and Universalist Churches, with originally 7 per cent., have now 6 per cent.; while the "scattered" Churches, with originally 16 per cent., have now 10 per cent. The Protestant Episcopal Church and the Congregational Church have gained. The latter originally had 15 per cent. and now has 16 per cent.; the Protestant Episcopal Church, having originally also 15 per cent., now has 21 per cent. of those reporting.

So go the denominational changes, indicating, with what has gone before, that to-day it is not, on the whole, the churches most characterized by revivalistic methods, not the churches working on old personal lines, be these Roman Catholic or Liberal, that are reaching the earnest social workers. Personal religion means to-day the devotion of the person to the common effort. Still, as of old, the field is the world, and still, on the whole, it is Christian men and women, and, for the most, communicants in the Church, who are doing the world's work.

A JEWISH GIRL'S STRUGGLE TO RISE IN RUSSIA

[*Told by a Zemstvo Official in Southern Russia and Written by Ernest Poole*]

A KNOCK at the open door of my office. I swung round in my chair impatiently, for I was absorbed in a Zemstvo problem. My glance was caught and held. The problem sank slowly from my mind.

In the doorway, hesitating, stood a slender girl with anxious, shining eyes and soft black hair that curled from under her old fur cap and nestled down to her shoulders. She wore a shabby school uniform—a loose brown belted dress which fell to her ankles. Her right arm was crooked up round a huge gray pack of school-books. The wrist and hand round the pack looked thin and white, but their clasp was strong. She did not lean sideways under the weight of the books, but stood tense, bending slightly forward. Only in the pallor of her narrow, olive face, in the drawn lines about her lips, in her heavy eyelids, you could read the truth—anxiety, hunger, sleepless nights. Her big, resolute black eyes were scanning my face with such intense and eager hope that I felt suddenly searched through and through. I rose quickly.

"What can I do for you?"

"I want work." Her voice was very low. Her eyes kept watching mine. "I'm a Jewess. I'm seventeen, and I've reached the last class in the Gymnasium. The Government hates Jews; they try always to weed us out of the schools at every examination. They tried hard with me, but even the Christian lady-teachers could find no fault. Every year they kept dropping other Jewish girls, but I always struggled through. So now in a few months I can finish.

"But now I can find no more work to get me money, and if I don't pay for the lectures to-morrow they'll expel me from the Gymnasium. And that isn't all. Jews aren't allowed to live in the town unless they belong to the Gymnasium or the University. So I'll be expelled from the town too, and sent into some ugly, lonely, dead little village way out on the steppe. I don't want to be! I want to stay here! I want to learn! I want to be a—" She broke off, looking down hard at the floor, her lips pressed tight. The arm round the books trembled. "I want work."

"Please take courage. We will do all we can. Leave your address here, and—"

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"Leave my address?" She looked up in a flash of anger. "How many times do they say that all over the world? Leave my address! I tell you I must have work to-day!"

I began to walk up and down, racking my brain for some way to help her. I got an idea. Long ago, in a vacation month, I had worked hard collecting statistics among peasant villages. It was not Government work, but I decided now to let her compile these statistics for me. I turned and told her.

Her school-books crashed to the floor. She looked up, her lips half parted in an uncertain smile.

"Is this work for me—all—for me?"

"Yes. But it is very difficult. I'm not yet sure you can do it."

"If you will only give me a chance!" Her hand touched mine; her fingers were cold. "Just tell me all about it, and if I know that I *can't* do it, then I'll tell you, I promise I will! But if I think I *can* do it, then don't doubt me, don't change your mind, let me try!"

She drew closer and closer, her eyes never leaving mine, straining not to miss one jot of my meaning.

"Well?"

"I'm—I'm almost sure!" she cried. She kept staring at me, thinking intently. Suddenly she laughed—very low, but her eyes gleamed such keen enjoyment that I laughed too.

"How funny I must look!" she cried. "Staring right at you like this! But wait." The smile vanished. "Just a minute more! Let me ask some questions." Her questions were swift and intelligent. As I answered one after the other, her face grew more and more triumphant.

"Yes!" she cried at last. "Now I understand it. You must let me try! You must!"

I still hesitated. She had so suddenly changed; the tragic figure of a moment before had become such a joyous young girl. "Don't forget," I warned her, "that the slightest mistake in your calculations may make all the work useless."

"Don't trouble! I tell you I understand. Yes! Yes! Yes!"

I watched her a moment longer. Then I went to my desk and took out the mass of papers. She seized them joyously, she gathered all her scattered school-books on the floor, and, kneeling down, tied my papers and her books together in swift jerks. Then she jumped up. I paid her half the money in advance.

She thanked me over and over again, her head bowed down, speaking unsteadily; then she turned and walked quickly out, holding the heavy pack before her in both arms.

Two months later, when my rush of work was over and my afternoons were free, I suddenly remembered my statistics. At once I grew anxious, for she had promised to complete the work in a month, and already two months had gone by. I had forgotten her address. I began to curse my softness in paying her ahead.

I went to the Gymnasium and inquired for a Jewess in the eighth class.

"What do you care about Jew girls?" asked the little lady teacher, sharply.

"This girl is doing work for me."

"H'm. Hope you didn't pay her ahead!"

"I did. The girl was poor."

"Oh, yes, all these Jews are poor! We have only one left—thank goodness—and she's not the one you want."

At last, from the janitor, I found the girl's address.

She lived in the poorest suburb. I could persuade no cabman to drive me out, for in that neglected quarter the roads were sloughs of mud with holes deep enough to smash any carriage. I got a market wagon and started that afternoon. For two hours we jolted and splashed and banged through the cold rain; every few minutes we had to jump out and pry the wheels up from the mud-holes. At last we reached the house.

The colorless, ramshackle tenement looked doubly dreary in the darkening drizzle. The gaping, broken windows dripped cheerlessly. Only in one upper window a bright lamp was burning.

I climbed the steep stairs and knocked on the door. It was shoved open; from the low room came a puff of air so stifling hot that I drew back.

"What—what now?" A low voice

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stammered. I turned. In the doorway a candle flickered, shaking up and down. It was held by an old man who wore a ragged gray gown and a red plush cap. From beneath the cap his coarse white locks of hair flowed down. In the yellow circle of light his long, bony face was full of shadows. A hooked nose, gray bushy brows, and deep-set, tired, frightened eyes. "What's now?" he stammered.

I asked for the school-girl Rachel.

"But what do you want with her?" He held the shaking candle close to my face.

"She was compiling statistics for me."

"Oh! You are Mr. B——!"

As he spoke my name, suddenly behind him rose a relieved hum of Yiddish voices, and in the dark room I saw shadows moving. Then out of the hum came a low, weak voice speaking in Russian.

"Oh, ask him to come in quickly."

A Jewish boy of fifteen came out. He wore a student's gray uniform; his dark, thin face was strong and intelligent, and his frank eyes at once reminded me of Rachel.

"My sister would like to talk with you." I followed him into the low, hot room and then round a screen. This place behind the screen was the bedroom for the family. Two large beds filled almost every foot of space. On one bed lay three wee children. And between their faces, from a deep hollow in the pillows, looked a face white, weak, but smiling happily. It was Rachel.

The three youngsters were breathing hard. It was plain they had been having a romp in the bed before I entered. Now they stared up solemnly, and I could not help smiling at those three unblinking stares. Rachel, too, turned her face toward them, and her eyes twinkled. She spoke caressingly in Yiddish to the children, and at her words they chuckled, though her voice was only a painful whisper.

"How on earth did you find me?" she asked.

I told her how I had gone to the school.

"That lady teacher," she smiled. "Poor thing—she looked so sorry when I came in that last day and paid my bill. I never saw her face look thinner. Then I began your work. I was at it hard every night, but just after I finished, two weeks ago, I got very sick. I think it is typhus."

"What does the doctor call it?"

The face turned weakly on the pillow and the eyes looked straight up at me, laughing.

"You are so funny. You talk just as if Jews were the same as Christians. Just think of going to a doctor and saying: 'Sir! A Jewish girl with no money is sick five miles away in the mud.'" She closed her eyes. "Can't you see that doctor's face? Can't you hear him stamp and shout? Why, he would be the most shocked old Christian gentleman in Russia.

"So I've just been wondering how I could get well. You see, I'm not lonely. I have three very wonderful doctors here." She pinched the ear of one of the boys, who had been solemnly untwining a long, shining curl of her hair and stretching it out along the pillow. "But I can tell you I'm glad you've come. I was getting frightened about your work. My father says I even sat up in my dreams and talked like an idiot. You see, my mind was so bad I couldn't remember your address. But how glad I am that you've come and made everything all right! The work is all done. If anything is wrong, of course I will fix it. Mother—please bring the work from my desk."

I did not feel like examining it. I kept watching her face.

"Won't you let me send you a doctor?"

"No, thank you. I know I shall get well, anyway. Only—only if it's true that the money you gave me before was not all you wished to give, then can you give me the rest very soon?"

"Yes, certainly! I still owe you thirty rubles more [fifteen dollars]. I'll give it to you now."

"Thirty—rubles! Oh! But wait—perhaps the work is not done right."

"Then you can correct it when you get well."

She sank back into the pillows and closed her eyes. "Now I *am* happy. I

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didn't think there was so much money left. I can save all that for my medical school."

"Thirty rubles? Medical school? What do you mean?"

"The medical school! That's what I have always worked for." She opened her big eyes, and they shone so brightly that for a moment all the weakness and disease seemed conquered. "I'm going to Petersburg! That's why I was so anxious to finish my school—to go to Petersburg to the big university for doctors. Ah, you think thirty rubles is nothing! But I'm sure it will start me." She eagerly rose on her elbow; her slender face flushed red. "You see, I have three girl friends there in the medical school, and one of them began with only twenty-four rubles. And I with thirty—why—why—" The flush suddenly left her cheeks, she sighed deeply and sank back unconscious.

At once the three doctors crawled up from the foot of the bed; they sat on the pillows and looked down at Rachel's closed eyes—chuckling with delight. Now and then they exchanged excited whispers in Yiddish. The youngest put his chubby fingers on her eyelids as though trying to look in behind, but the eldest sternly jerked the fingers away. Then they watched her face again.

"They are always with her," her brother whispered behind me. "You see, Rachel is so fond of these babies, she's so afraid they'll leave her alone, that she tells them not to be frightened by her fainting spells, because in such spells she flies off to fairyland. That's why they chuckle now. They wonder what part of fairyland she's in. When she comes to she will tell them. You may think it's a bad thing to leave them with her always in the bed. But really they do her a lot of good; she's getting better every day."

Suddenly the eldest doctor, in a burst of glee and expectancy, did a fine somersault and struck the foot of the bed with a bang.

"No, no!" sobbed the mother, a white, stout old woman with a blue handkerchief over her head. "She will not get well. She fools you by always smiling, but under her smile are terrible things! Often she cries and cries with her head on my knees. These last five years she had to fight every day and late every night to get money enough to go to school."

"Woe! woe!" groaned the thin old father. "When will this curse leave us?" He spoke huskily in slow, broken phrases. I began somehow to loathe him.

"This curse on the Jews—it jumps on our backs—on our backs when we are born—it hangs there always—hangs, hangs—till it drags us into the ground."

"How long have you lived here?"

"Better ask how many—how many places have we lived in?" His old head wearily nodded. "Hunt, hunt, hunt for a place to be safe and earn a living. Till five years ago we lived in villages, for there it is cheaper—yes, and safer too—but five years back our girl got so eager to learn that we came to this town. Here I have worked in the coal-house. I worked hard. Look at my hands—no soft hands. All day I shovel the coal. My wife goes out scrubbing floors. We do all we can, but all we can do is to get food. We can't help our girl in her school. She must make all the fight herself. We cannot help, for besides food and rent and clothes we must pay more money—much more—to the police."

He drew closer, and I shrank in disgust, for he looked like a beaten slave. He put his hot, trembling hand to my ear and whispered:

"Money to let us live in the town. It is against the Russian law for Jews to live here unless they are students. Now, my old Rebecca and I—how can we be students? So we must bribe the police. More and more we must bribe. Else they will drive us far out on the steppe to a village."

"And my boy, too!" cried old Rebecca. "The one that was here, the big boys always torment him in school; they jump on him from behind and grease his lips with pig's fat; they shout 'Jew! Jew!' But he fights them off and tries to go on."

"And why are they all so cross—so cross with our boy?" cried the father. "Because they are stupid, all stupid, teachers too! And my boy is the first in

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all their classes. Here, look—you can see his reports."

"And now," said the mother, "he is always eager to learn the violin, but they will not even let him go in the door of the music school."

Just then the driver of my wagon shouted up that he would wait no longer, so I gave the thirty rubles to the old man and went away.

At midnight in my room I spread out Rachel's work. I was delighted at first by the neatness of her figures. Then, as I examined closer, I was more and more amazed at the precision of all the tables. She had even exceeded my directions in places; she had improved the system I had suggested. I found not a single mistake, though I kept on reading till nearly daybreak.

To my mind came a picture of her face as I had seen it last—white, unconscious, but still half smiling, as though in a radiant dream:—"I am going to Petersburg."

Four years later, traveling on Zemstvo business, I stopped one night in a dull, lonely little town, and, my day's work over, I strolled to the town playhouse. There, over the weatherbeaten doors, a huge poster announced the performance of one of the old Russian tragedies. I bought a ticket and went in.

I looked about in amazement. Instead of the sprinkling of bored spectators you expect in such a place, I saw the narrow little house packed with eager faces.

The curtain rose slowly, creaking. The play began with all the pomp and ceremony, stiff gestures and stares, set speeches, loud voices, scant trees, and castles and armies—in short, all the clumsy levers that start off an old classic tragedy in a small provincial playhouse.

Then the heroine appeared.

Then the audience hardly breathed. The place was alive and thrilled with the voice of this woman; a voice now low and sad and sweet, now deep, impassioned, ringing; a dark, glowing face, with radiant eyes. And the audience, so long starved in the lonely, sordid town, was suddenly transformed. You could see them forget the dead street outside, the petty homes, the yawns, cross words, and pious hypocrisies. They became real human beings who stared at this glorious woman on the stage, and wondered and thrilled and almost awakened.

Why was such a woman here? Wondering, and still under the spell of her acting long after the play was over, I strolled about the playhouse garden. At every table men and women sat over their tea and cigarettes, excitedly talking. Slowly the excitement died, the spell passed off, and the people went away—back to their old life as though nothing had happened.

All were gone. Only at one table a girl sat talking to a young, dark-faced boy. Half unconsciously, I kept glancing at her. An old blue cape was wrapped around her slight shoulders. She leaned across the small table, talking low. After a time she glanced up. I started.

The genius of an hour before! Here she was only a pale, dark girl, bright-eyed and feverish after the long strain of acting; her hair was in disheveled curls, her long, delicate fingers kept clasping the tea glass or playing with the boy's hands; now and then she laughed unsteadily; once she drew a deep, sudden breath of weariness.

The dark-eyed boy watched her anxiously, and every few minutes, when she shook with coughing, he leaned over and drew the cape tighter. I could hear his voice—steady, low, and soothing. His eyes never left hers.

But she could not relax.

Suddenly her eyes twinkled, and in that moment her face was familiar. She slowly rose as I came forward.

"You—are—" I stopped short.

"The Gymnasium girl!" she cried.

We talked long and excitedly.

"I tried and tried," she told me, "to go to that school in Petersburg. But you know their rules for Jews. First, we must pass the same examinations as the Christians, and then, from the Jews who have passed, they pick out only one in ten. I passed so high I won the gold medal. But even then I was refused admission. I can tell you I never slept at all that night.

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"In the morning I had to think about earning money quickly. You see, my three little doctors were all beginning in school, and of course they needed help. And to work for them was just what I needed. It kept me from thinking."

"But how lucky!" I exclaimed. "How lucky, after all, that you missed the medical school! What a splendid career you have!"

"Oh, how little you know of us Jews!" She smiled sadly. "Don't you know I'm forbidden to play in any but these lonely little theaters? I tried—I tried my best, and my friends all tried; they sent petitions to the Minister of Theaters again and again. But he always refused. How we used to wait and hope after each petition was sent! You see, once in a long, long time he does admit a Jew to the city theaters. But he is surrounded always by artists who spend all their time in intrigues and schemings for advancement. They are all afraid of any new artist. I understood at last that it was useless to ask him.

"For what can you do?" Her eyes grew feverish and her low voice grew passionate. "Just think of my brother—the one who sat here a moment ago. Oh, the power he has if he could only have a chance! You remember in the Gymnasium he was at the head of his class. Well, he kept that place all through, and worked besides to support himself, and so at last he reached the University. But there he was refused. Why? Why?" She leaned far forward and her slender right hand gripped the edge of the table till the blue veins stood out. "Why? Because the University allows just three per cent. of its students to be Jews; this three per cent. was already filled, and so he simply struggled along with his violin, and now he travels with me. This waste! Oh, this terrible waste! When will it stop?"

She shook in a violent fit of coughing. At once her brother hurried back and wrapped the cape tighter round her shoulders; he spoke soothingly in Yiddish. As soon as she could stop coughing she glanced up into his anxious eyes with a quick, gay reply which made him laugh at once. Then she rose and bade me good-by, and walked away. She walked slowly. Her brother kept his arm tight round her.

I was busy the next two days in neighboring hamlets, but on the second evening I came again to the playhouse. It was empty. I learned that the Jewess and her troupe had been expelled from the town because Jews had no right to live there. The town people were most indignant and excited; dozens of petitions were sent to the police. But all in vain.

One evening six months later, back in my own town, I was walking home just before midnight. I walked fast, for the cold rain had been falling since morning The trees were all dripping rivulets down on the dead autumn leaves below. The rain was changing to sleet. Even the breeze was heavy and lifeless. I shivered. In the distance, down the wide, muddy street, a few little taper lights began to flicker. They flickered larger, nearer, and became funeral lanterns carried by three women and some children. In front walked four men slowly, bearing a rough board coffin between them.

A peasant was passing, and stopped beside me under the tree. He was a huge old fellow, dressed in a long, stiff sheepskin coat, which rattled. Under his fur cap his wide sandy beard dripped with moisture. His small eyes peered out curiously.

"Who's dead?" I asked.

"Oh, it's a Jew funeral. You know, my barin, that old Jew who used to shovel coal by the railroad. Well, it's his daughter, the oldest one."

"Look here!" I seized his arm. "How do you know this is true? How do you know this is a Jewish funeral?"

"Oh, that's easy. Because these devils always carry their dead at midnight."

"What do you mean?" I was talking at random. I could not think clearly.

"Oh, barin!" The old man looked up, with a slow, shrewd grin. "Is it vodka you've been drinking, or what's the matter? Surely you know how these Jewish devils fear the bells of Holy Church in daylight. When the bells begin to ring in daylight, then, I can tell you, these Jews drop a dead body quick and run."

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"Lies! lies! forever lies! When we've tormented these Jews to death, can't we even let them bury their dead in peace?"

"Oh, my good barin," the peasant grumbled. "Don't pinch my arm so tight. . . . Ah, here they come. . . . What can I do about it? Anyway, what difference does it make? If a body is not allowed to lie in holy ground, then it is damned no matter how fine the burial. Look there, you can see the old man's face already. His girl came home two weeks ago very thin and always coughing. So now comes the finish."

The little procession was passing close. In the yellow, flickering circles of light you could see the faces of the three women and the little "doctors." All stared straight ahead. Only the children kept crying drearily—sleepless, dazed, frightened. The four men splashed slowly along through the mud; three of them looked down, carefully picking their steps; the fourth, a slender, dark-faced boy, gazed at the box so close that he stumbled. Suddenly the deep, rich tones of the church bell boomed the hour. At those slow, sepulchral tones the little children stopped crying and shivered.

The old peasant crossed himself reverently. "Christ save us!" he whispered.

A UNIVERSITY LABOR UNION

BY A. FITZGERALD IRVINE

FOR fifteen or twenty years the Yale University Christian Association has carried on mission work at two points in the city of New Haven. One of these enterprises is in the region peopled largely by Roman Catholics. The other is in a Jewish center. The latter is a Sunday-school; the former is a mission.

The character of the Sunday evening meeting at the mission has been of such a nature for many years as generally to exclude the self-respecting artisans of the community. The audience for the last decade has been composed of the "bum" class. A dirty, sometimes drunken, always shiftless aggregation could be found there every Sunday evening of the college year. The policy of the mission was not so much the salvation of the "hoboes" as the social target practice of the students. Many efforts were made to move the point of emphasis, but not until within a year or so has much improvement been made. Those who endeavored to enlarge the scope of the work were met with the announcement that the primary aim was the "practice" of the students. All that is changed now. The rounders are given a wide berth, and a new constituency enters as a result. The first result of the new régime is a fine men's club under the leadership of Professor Emery. But, even with the enlargement of the mission idea, many undergraduates felt the need of something still larger. There is probably not a city of the size of New Haven in the United States where so little effort is exerted to reach the wage-earner.

The Yale Corporation and the Yale Faculty are well represented as bank directors and as leaders of corporations. The majority of them are allied in one way or another with capital.

It was urged that official Yale might in some way be identified with the toiling millions. A group of undergraduates met and studied the situation. They made a special study of the labor union, with the result that it was proposed to start one among themselves. Representative constitutions were procured and studied. Some of the underlying principles of the union movement were discussed at length and agreed upon as the basis of an organization.

The following sentences from the declaration of principles are characteristic:

> We believe it inconsistent and unworthy that a wage-worker should take the benefits that accrue to his craft as a direct result of organization and at the same time hold himself aloof from the responsibilities and from his share of the expenses of that organization.

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We believe that union men, whenever possible, should demand the union label as a guarantee that the goods were manufactured under conditions fair to labor.

We believe that eight hours should constitute a day's work.

In the preamble we find this statement:

We do not look upon the labor union as an ultimate conception of labor, but we believe that whatever progress has been made in the lot of the laborer has been due wholly to the organization of the wage-workers.

It concludes with this paragraph:

Believing, therefore, in the cause of labor, and desiring to add according to our ability to the support of the union movement, we pledge ourselves to study it intelligently and to support it loyally.

The official name of the union is: "The University Federal Labor Union." The seal consists of the Yale seal surrounded by the name of the union. The membership is small. The members are selected as they are in the other college societies. About a third of the members will go out with each graduating class. The work outlined for the union is the study at first hand of the movement, by actual contact. This will be accomplished by honorary memberships in the New Haven local unions. The members will write on labor themes for their degrees. They will invite prominent labor men from various parts of the country to deliver addresses. They will arrange inter-class debates on the subject and keep it before the student body.

Just what the attitude of the University leaders toward this extraordinary departure will be no one knows, but certain it is that there will be no opposition. Among the things planned for the present college term is a select labor library. R. C. Morse, Jr., the captain of the "Varsity" crew, is the president of the new organization.

THE RELIGIOUS BELIEFS OF STUDENTS[1]

BY HENRY THOMAS COLESTOCK, PH.D.

Professor of History in Bucknell University, Lewisburg, Pennsylvania

TO those who are facing the problem of reconstructing their religious opinions and beliefs I have one or two suggestions to offer.

You will be tempted to solve some of your religious perplexities by dismissing them. This is a dangerous attitude to encourage. For when once you have begun to solve your religious problems by evading them, you are taking the first steps toward religious indifference—a deadening condition to all future growth in the spiritual life. Shun indifference as you would shun the plague. Therefore, do not begin to solve your religious difficulties by refusing to think on them.

It is well that the unawakened can rest in their inherited religious beliefs and opinions. They fit, they satisfy. The soul is at rest. It does not question. Such persons conserve progress, but do not make progress. From one point of view they are to be envied. But upon the student is laid, whether he wills it or not, the responsibility of his opportunities and of his training. Upon him devolves the task of thinking, not for his less favored associates; his is the task to think before them. The thought that stirs his heart to-day will stir other hearts to-morrow; or it may be a year or a century must pass before the student's thought becomes the common property of community life.

But is not this the method of all progress?—the few become stirred, possessed by certain fundamental conceptions of life, of duty, of God, of destiny; they have caught a vision of things beyond their day and generation, and for this vision not infrequently they have to pay the dearest sacrifices human beings are ever called upon to make. But the joy of the vision makes the sacrifice *seem* small. Fortunate compensation!

By to-morrow or next century the new

[1] Substance of an address delivered in Bucknell Chapel, Sunday afternoon, May 28, 1905.

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idea becomes common property, and everybody believes it and gladly accepts it without question. Added light has come to all. The way by which it came has been forgotten. Why, we have always believed that! men carelessly say, little knowing the fierce struggle for its life through which that idea had to pass in its infancy.

For another reason of greater personal importance it is dangerous for you to evade thinking on religious topics. When the former belief begins to lose its earlier power of possessing us, we may be certain that it has served its purpose. It is losing its power over us because away down deep, unconsciously to ourselves it may be, another explanation of faith is beginning to form, and to push off the older, not unlike the way in which the autumn leaf is displaced.

Now, if, through any misunderstanding of the process that is going on in one's inner life, this loosening of beliefs is attributed to decay rather than to growth, and the individual seeks to arrest it, he is doing himself irreparable injury by suppressing the choicest fruitage of human culture.

If the inherited belief is losing its grip on our lives, the call has gone forth to develop a new one which will hold us with vital power. For it is not the beliefs we possess, but those that possess us, that transform our lives.

"Yes, but my thinking on religious questions has a tendency to lead to the acceptance of conclusions not held by my religious associates—the members of my church. The only way I can hold some of the doctrines of my church is by not thinking on them. Would you have me disturb my church relations? Should I remain a member of a church if I cannot accept its teachings?"

The answer to your question depends entirely upon the individual's point of view. If doctrine or explanations of faith be the fundamental element in the life of a church, you should believe what your church teaches, or find a church home where this is possible. Many persons hold that doctrine is the fundamental element, and change in their case is imperative.

But if explanations of faith be not the central element; if faith itself is the basis of religious fellowship and its explanations are more or less personal matters bound to differ because of any one of a dozen reasons, especially with those who have been awakened to think for themselves, then differences in religious opinions need not disturb your church relations.

Indeed, denominational lines mean very little at the present time. When the clergy did all the thinking and solved all the problems, the line of cleavage between religious bodies was definite, well defined, easily discernible. The large part of the minister's function then was to establish his people firmly in sound doctrine—that of his own church. But to-day the clergyman is only one of many who think on the problems of the religious life. In few churches is he followed implicitly as in former times. Some persons in nearly every congregation test the minister's message by the deliverances of their own mental processes. No longer is the message delivered from the pulpit accepted as proceeding from a final authority. More and more every man is becoming his own interpreter of his religious faith.

You should not hesitate, therefore, to think on the problems of the religious life. Be assured that the leaven of the newer thought is stirring within other hearts besides your own. Sooner or later you will discover them. By degrees the contagion spreads; the type of your church doctrine will be transformed. In your old age you will doubtless be a center of conservatism—the younger generation then pressing on into the next stage of progress. The essential thing now is to understand your present relation to this general movement of reconstructing the religious opinions of the church. Upon you as a student is laid a responsibility; will you accept it or evade it? Will you accelerate or impede what seems to some of us to be a movement worthy of your most enthusiastic co-operation?

I have urged you to think on the problems of the religious life. Another suggestion I would have you keep in mind. In your consideration of these vital topics your idea of God will give color

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to all of your conclusions. The suggestion is this: In all your thoughts of God test your conception of him by what you know of Jesus Christ. For nothing is true of God which is not in accord with the spirit of Christ.

That God is like Jesus Christ sounds like a commonplace observation; in reality it is just the opposite; it is highly revolutionary. For the popular theology of to-day is based on the conception that God is unlike Jesus Christ; that God's attitude towards sinful humanity is one thing, while that of Christ is another. I cannot go into details, but a little reflection will enable you to understand what I mean.

In reconstructing your conception of God in view of the character and spirit of Christ, you will be doing consciously what many other persons are doing without realizing the nature of their act. Undoubtedly the great breaking away from the inherited beliefs of a former age, manifested in all religious bodies more or less, is due in large part to the very process I have indicated—looking at God through the character of Christ.

But have not religious teachers always looked at God in this way? I can only answer that the great systems of religious thought built up in previous periods of the history of the Church do not present any evidence of such an attitude. Indeed, these systems are monumental testimonies of the lack of such a process of interpreting the attributes of deity. The explanation is not difficult. Each system of theology has been vitally influenced by the political theories of the times in which it took form. For the first time since the beginning of the development of systems of doctrine, the Christian Church is emancipated from the dominating power of authority. Religious freedom is one of the latest products of human progress. It is a goodly plant to look upon. While we must wait patiently for the harvest, the blossoms are refreshing and exhilarating to those who are able to interpret their promise.

Freedom to think on religious problems was necessary before a movement like the present could take form peaceably. A few centuries ago a movement similar to the one that is on now drenched all Europe in a Thirty Years' War. Do we value sufficiently the heritage into which we have come? One thing is certain: we cannot prize too highly our freedom to think on the most sacred questions of life and to embrace the conclusions reached.

Refuse, therefore, to bow before the authority of any system worked out in a previous age. With all humility, think upon the religious problems of life for yourself, and in your thinking keep in mind that in the character of Jesus Christ is the world's completest representation of God.

THE JOYOUS ROAD

BY PRISCILLA LEONARD

When we are happy—"*Leave us, Lord*," we cry,
"*This one sweet hour, this one dear love or friend!*"
When joy is shattered with a sudden end,
"*Thy will be done!*" our trembling accents sigh,
As though God's will were loss and agony,
As though His love had only griefs to send;
And in this prison-thought our souls are penned
Till we forget to look into God's sky
Where the warm sun and glorious stars are set,
Or see the happy flowering of His spring,
Or in the eyes we love His message given
Of love, hope, strength,—God's will, which men forget,
Working toward joys of which He is the King,
Half thwarted here, but wholly sure in heaven.

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BLUFF KING HAL[1]

BY H. ADDINGTON BRUCE

WHAT manner of man was King Harry, Defender of the Faith, Liberator from the bonds of Rome? Many and diverse have been the answers to this question, keen the contention it has aroused. He has been pilloried as a monster of iniquity, the protagonist of merciless tyranny, brutality, and lust—the devil incarnate. Scholars of other mind have held him up to admiration as one of the truly great and noble figures of history, a genius of statecraft, who clearly discerned not merely the wishes but the needs of the English people, and with unfaltering enthusiasm and unparalleled ability proceeded to give form to the nebulous ideas and aspirations of his fellow-countrymen and to weld the nation into a stable, mighty, and independent entity. Others, again, argue that he was not the master, but the man—puppet of intriguers, who, by pandering to his grosser self, molded him to their will. On only one point do the hero-worshipers and the iconoclasts seem agreed—that he left a vivid impress upon the history of his country. But, until recent years at least, there has been no middle course between execration and adulation. Even the vast fund of information rendered available by modern research, and particularly through the compilation of the "Letters and Papers of the Reign of Henry VIII.," published under the direction of the Master of the Rolls, has only inadequately served to stimulate historians to probe more deeply beneath the surface, and, discarding the prejudices born less of national than of ecclesiastical allegiance, to endeavor to depict King Harry as he really was and to appraise justly the part played by him in the development of England. The mystery of Mary Stuart still pales beside the mystery of Henry Tudor.

Now, however, there are signs that a solution is approaching. Such a sign is the appearance of Mr. Pollard's "Henry VIII.," which, originally issued in a sumptuous and costly edition, has been reissued in a less expensive and more convenient form and with revisions and additions that greatly increase its value. Mr. Pollard has no illusions respecting the weaknesses and defects of Henry's character, but neither would he withhold a generous meed of praise for that which he deems truly admirable. In some respects—prompted, perhaps, by unconscious enthusiasm for the after effects of the Reformation—he gives undue rein to the imaginative quality which he possesses to a high degree, and which invests his work with a rare charm. But it would be unfair to rank him with Henry's apologists. If the picture he presents be not wholly satisfactory, its shortcomings are in no way due to bias for or against its subject. They are rooted in his interpretation of what he correctly finds to be the key to Henry's policy and career—the temper of the people over whom he ruled as well as reigned. Admitting the force of the argument that Henry's success was largely, if not solely, due to the fact that, despot though he was, he kept in touch with and hearkened to the voice of public opinion, the query immediately rises, If Henry is to be explained by reference to the nation, how stood it with the nation? In his reply to this query Mr. Pollard, it seems to me, has fallen into an error of far-reaching consequences, inevitably involving him in inconsistencies. He begins by pointing out that "the problems of Henry VIII.'s reign can indeed only be solved by realizing the misrule of the preceding century, the failure of parliamentary government, and the strength of the popular demand for a firm and masterful hand," and that "in reality, love of freedom has not always been, nor will it always remain, the predominant note in the English mind. At times the English people have pursued it through battle

[1] *King Henry VIII.* By Albert Frederick Pollard. Longmans, Green & Co., New York. $2.60, net.

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and murder with grim determination, but other times have seen other ideals. On occasion the demand has been for strong government irrespective of its methods, and good government has been preferred to self-government." But he proceeds to argue that "generally English ideals have been strictly subordinated to a passion for material prosperity," and that Henry "owed his strength to the skill with which he appealed to the weaknesses of a people whose prevailing characteristics were a passion for material prosperity and an absolute indifference to human suffering." The difficulty with this generalization is not simply that it is faulty, but that even were it sound it would explain little. For it is scarcely more than one way of saying that the Englishman of Tudor times, like the Englishman and every man of all times, responded to economic motives. As a matter of fact, it is easy to show that the Englishman of Henry's day was neither profoundly callous, as compared with his Continental fellows, nor peculiarly active in the pursuit of wealth. His distinctive traits were, rather, discontent, unrest, and depression. The nation was, as it were, neurasthenic. The Lancastrian wars had taken the heart out of the people, had—as Mr. Pollard suggests—disgusted them with the mediæval Parliament, had prepared them for the advent of a monarch who should be king in very fact. In the seventh Henry they found such a king, and the discovery did much to smooth his successor's path. But it by no means follows that they welcomed the Tudor absolutism because they were inspired by a predominating desire to set about the task of amassing wealth. They welcomed it because they were tired out, because their will was wearied and they realized the necessity for a guiding as well as a restraining hand.

It is obvious that if the key which unlocks the mystery of Henry VIII. is his watchful alertness to public opinion, public opinion cannot have been chiefly directed by a "passion for material prosperity." Henry's policy certainly does not indicate any compelling intention to give his land peace and plenty. He did not, to be sure, saddle it with expensive wars, and the tax-gatherer was perhaps not so much in evidence as in previous reigns. But neither did he go out of his own very selfish way to make it rich. Had he done so, it is possible we should have heard less of Spain in the New World, though, it may be parenthetically remarked, the very fact that Spain enjoyed such primacy in discovery and exploration is eloquent testimony to the inertia of the Englishman of the days of bluff King Hal. That there was great distress throughout his reign is a matter of common knowledge. The dissolution of the monasteries, the inclosure evils which attended the transition from husbandry to grazing, the fall in the demand for labor, the debasement of the coinage —all combined to create, particularly in the agricultural sections, a situation of grinding want. Yet the King pursued his chosen road, secure in the hearts of his subjects. There were mutterings, there was even rebellion, but the King's ministers, not the King himself, were the objects of the people's wrath. A nation with a "passion for material prosperity" might conceivably have endured Henry for a few years; but it would never have supported him as it did support him throughout the stress of the breach with Rome.

It is true that Henry in part maintained himself by appealing to the weaknesses of his people. But he appealed also to their qualities, and not least to that innate love of freedom which, Mr. Pollard to the contrary notwithstanding, was an animating principle in the breast of even the war-worn Englishman of the early Tudor period. Curiously enough, Mr. Pollard strains every effort to prove that Henry's Parliament, through which he imposed his will on England, was an independent Parliament. That it was in fact one of the most subservient Parliaments in English history does not affect the truth that its master rested his policy on the love of freedom latent in the weary nation. It might not be free of him—it did not wish to be free of him—but it did wish to be free of outside interference, and more particularly of the interference of Rome. The English Reformation, as Mr. Pollard makes evident, was in the beginning a machine-

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made revolution. That it became a living force in the nation was only very indirectly Henry's doing. If it was any individual's doing, it was his daughter Mary's. Before Henry died he had almost roused his fellow-countrymen from their lassitude. Mary—a bigot, but in many ways more deserving of sympathy than her father—galvanized England into renewed energy, and with the kindling of the martyrs' fagots lit a beacon that was to make of her sister's reign the most glorious in English annals—the reign that marked the dawning of a day that is not yet done.

To the tired nation—tired, but still cherishing its old-time traditions and already benefited by the New Despotism and the New Learning—came King Henry VIII., in April, 1509. Young, virile, handsome, of magnificent physique, open and genial of manner, gifted with many accomplishments—Mr. Pollard assures us that at least one anthem of his composition is to-day a favorite in English cathedrals—it is small wonder that his accession was hailed by an outburst of enthusiasm. His first act—the execution of the tools of his father's extortion—served only to increase the general rejoicing, while his marriage to Katherine of Aragon carried with it none of the forebodings that a Spanish match held for the Englishman of later times. Beloved by his people, endowed with a vigorous constitution, an indomitable will, limitless ambition, and a magnetic personality, Henry could confidently look forward to a long and prosperous reign that should redound to England's glory and his own—especially his own. Even in the beginning, even in those early years when, in unhappy Katherine's phrase, there was "continual feasting," selfishness marked Henry's every act. Mr. Pollard's judgment is severe but just: "He sought the greatness of England, and he spared no toil in the quest; but his labors were spent for no ethical purpose. His aims were selfish; his realm must be strong, because he must be great. He had the strength of a lion, and like a lion he used it." A sublime egotist, Henry is the egotist par excellence in unscrupulousness, dissimulation, and clarity of vision. This last fact must be kept firmly in mind if we would understand him.

It has been universally recognized that a great source of his power lay in the wisdom with which he chose his ministers, the use he made of them, and the wakeful eye he held upon them. It is not so commonly perceived that if Wolsey, Cromwell, and the luckless rest who served his purpose all too well could never deceive him, he never deceived himself. His apologists have urged, in the matter of the divorce and many another deed of perfidy, that he was really actuated, as he professed to be, by an altruistic patriotism and the promptings of a sensitive conscience. Henry, sneers Arthur Innes with good reason, had "an unparalleled power of reconciling the dictates of desire and conscience." But Mr. Innes elsewhere ranges himself with those who affirm that the King's avowals were genuine in that they were the result of successful self-deception. This view is tenable only on the hypothesis that Henry was of unsound mind. Otherwise, how explain the ugly fact that his conscience never troubled him a whit in the mercilessness with which he pursued all who crossed his path, and the shameless ingratitude visited on those to whom he owed most? "My beloved queen," protested this man of conscience at the trial held for no other purpose than to dissolve the marriage, "I desire nothing so much as that our union be held valid despite the 'perpetual scruple' that has kept me silent so long." And the day after the beloved queen, the single figure whose reputation has come out of this tragedy unscathed, had breathed her last, the man of conscience could testify to the value of his protestations by appearing at a ball clad in yellow from head to heel. Figure again the man of conscience bringing another queen to the block and the next day preparing to wed once more—all for the sake of England. Unthinkable! In truth, there is no alternative between believing that bluff King Hal was not altogether sane, or that he was the most conspicuous example in the history of England of an utterly conscienceless, self-willed, selfish, and absolute monarch, whose success is to be

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explained partly by his possession of almost preternatural powers of discernment and partly by the age in which he lived.

In any event, there is no denying that at precisely the period he flourished, Henry, with all his faults, was a blessing to England. "It is probable," Mr. Pollard reminds us, "that Henry's personal influence and personal action averted greater evils than those they provoked. Without him, the storm of the Reformation would still have burst over England; without him, it might have been far more terrible. Every drop of blood shed under Henry VIII. might have been a river under a feebler king. Instead of a stray execution here and there, conducted always with a scrupulous regard for legal forms, wars of religion might have desolated the land and swept away thousands of lives. London saw many a hideous sight in Henry's reign, but it had no cause to envy the Catholic capitals which witnessed the sack of Rome and the massacre of St. Bartholomew's; for all Henry's iniquities, multiplied manifold, would not equal the volume of murder and sacrilege wrought at Rome in May, 1527, or at Paris in August, 1572. From such orgies of violence and crime England was saved by the strong right arm and the iron will of her Tudor king." In a far more vital sense did Henry—and Henry's ministers, Wolsey and Cromwell, to whom Mr. Pollard scarcely does justice—influence the course of events in England. However ignoble the rôle he played in the conflict between Catholicism and Protestantism, the intensity with which Henry pressed the cause he had espoused, and the fact that that cause—in so far, at any rate, as it meant the triumph of the laity over the clergy—represented the will of the people, combined to fan into activity the long smoldering but not wholly quenched embers of nationality. Wolsey's policy of the aggrandizement of England and of England's king operated to the same end, as did Cromwell's Machiavellian course. Henry, Wolsey, Cromwell—all three, however unwittingly, set in motion forces that, gaining impetus through the rigors of subsequent despotisms which failed to realize that the Tudors had put an end to the old order of things, ultimately made of the insignificant England of pre-Tudor times the mighty British Empire of to-day.

THE PROPHET OF NAZARETH

FOR the Christ of the creeds Professor Schmidt, the accomplished Semitic scholar of whom Cornell University may be justly proud, substitutes in this volume the Christ of the critics. While a radical critic, he is a deeply religious critic. He contemplates the Christ of the creeds with reverence, and with gratitude to the great thinkers who limned his portrait. He is also, as not many of his school are, in sympathy with the Christian missionary spirit. But he affirms that "the old conception, with all its splendor, is no longer glorious because of the surpassing glory of the new." He finds that the Christology of the creeds, though based upon study of the Scriptures in the light of Christian experience, has become no longer tenable. What the explorer's spade has done in recovering a buried civilization from beneath the soil of Babylonia has been done by the delving of scholars beneath the text of the Gospels. It is said that this in its present form is the product of the second century. Embedded in it may be seen the primitive tradition, on which have been superimposed the misunderstandings, the reflections, the speculations, and the inventions of a subsequent time. To recover the original source for a positive knowledge the surest way is to go back of our Greek text to the Aramaic language of Jesus and his Galilean disciples. The specially significant instance of this process is in the oft-recurring phrase, "Son of man," of whose original meaning Professor Schmidt, as in his article in the "Encyclopædia Biblica," was the first interpreter.

[1] *The Prophet of Nazareth*. By Nathaniel Schmidt. The Macmillan Company, New York. $2.50.

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On this point his judgment must be reckoned with as that of a philological expert of the first rank. His verdict is that it is "impossible" to maintain the original of that phrase to have been a Messianic title, or that Jesus ever claimed Messiahship. In the Aramaic original the phrase so translated meant simply *man*, and Jesus used it in speaking in a general or ideal view of the duties, rights, privileges, and powers of humanity. Of course there are passages of the Gospels which, as they stand, cannot well be so interpreted, but for various reasons they are set aside as modifications or misunderstandings of the original. This, then, is the gateway through which Professor Schmidt enters upon a reconstruction of the record, which he conducts with a masterly and easy grasp of all its details and of the critical discussions concerning them. He shows in this a keen historic sense that seems at times to yield too easily to subjective influences; *e.g.*, the story of the Samaritan woman is "clearly" an allegory of "the Samaritan people that has abandoned its five Assyrian gods, but not attained to the temple-less worship of God in spirit and in truth." Even stranger is the contention that Jesus objected to public prayer *as such*. Thus iconoclastic is Professor Schmidt's reconstruction, but not less evident is his reverence for the matchless personality which he beholds after chipping off all that seems to him an incrustation. "It cannot be defined; names and titles utterly fail to do justice to it. . . . To have come once under his spell is to be his forever." Here certainly the modern iconoclast and the Galilean disciple are at one. And so to the modern world in its struggle with baffling problems, scientific, economic, moral, Professor Schmidt presents Jesus as the all-sufficient, incomparable leader whom it needs. "The secret of the quickening touch he has ever communicated" "is the thoroughness with which Jesus realized in himself the ethical content of a filial attitude toward God."

True as this is of Jesus himself, it is not the whole truth which those who behold him need. Its defectiveness is suggested by a fact on which Professor Schmidt lays proper emphasis: "It is this need of moral strength to realize a high ideal that constitutes the deepest problem of the age." For moral leadership sublime thought must take form in sublime action; the qualities of the hero must be added to those of the teacher—the heroism that braves and bears all evil for righteousness' sake. The cross-bearing life of Jesus, apart from its consummation in his death, could never have imparted those inspirations which endue human weakness with invincible strength. Without the Cross of Jesus and its irresistible appeal, his claim to leadership will not touch what is deepest in human hearts. James Martineau, as unsparing a critic of creed and tradition as Professor Schmidt, clearly discerned this:

"O King of Earth, the Cross ascend!
O'er climes and ages 'tis thy throne."

From Martineau's expression of it Professor Schmidt would probably not dissent. But it finds no clear expression in his portrait of the Prophet of Nazareth. And so, warmly colored with religious feeling as this is, it lacks, at least for the mass of men, the consummate invigorating trait which makes Jesus *the Christ*, the Leader anointed with the heavenly spirit of self-sacrifice.

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Comment on Current Books

Australian Life in Town and Country Australian life has much that is picturesque in itself and novel to American readers. The author, E. C. Buley, describes entertainingly and vivaciously, but with insight, its characteristic institutions and customs—the great sheep farms and cattle ranges, the mines, the Never-Never Land, that fascinating but almost unknown region that comprises half of Australia, the prosperous, enterprising cities, the "swagmen"—farm laborers who travel through the country seeking work wherever they can find it and living a unique life of freedom and irresponsibility—the desert lands with their incongruous trains of camels imported from the East, the Australian himself, a bohemian with great individual courage, energy, and resource. (G. P. Putnam's Sons, New York. $1.20.)

The Boy's Life of Christ Those who have read "The Boy Problem," by the author of this book—Dr. William Byron Forbush, minister of the Madison Avenue Reformed Church in New York—will admit that he possesses a special qualification for such a work as this. His aim is like that of St. Mark, to tell what Jesus did, and "to show the manly, heroic, chivalric, intensely real, and vigorously active qualities of Jesus in a way to appeal to boys." This is a new thing and not an easy thing to do, even by one who has Dr. Forbush's keen sympathy with boys, but it is remarkably well done. (The Funk & Wagnalls Company, New York. $1.25, net.)

Children's Letters Letters not from children but to children make up this compilation by Elizabeth Colson and Anna Gansevoort Chittenden. The idea is a capital one, and the reader rejoices at the tenderness and kindly humor so abundantly in evidence. One is tempted to give the entire list of authors, but a few must serve: Phillips Brooks is fitly put first, for he had no equal in this class of epistle-writing; Oliver Wendell Holmes, Whittier, Lincoln, Benjamin Franklin, and Hans Andersen furnish but one letter each; Longfellow, Lewis Carroll, Dickens, Edwin Booth, Thomas Hood, Sir Walter Scott, and Sydney Smith are among the most delightful of the twenty-five or more authors represented. Altogether a delightful little volume, and one well worth making. (Hinds, Noble & Eldredge, New York. $1.)

Counsels and Ideals Wise counsels abound in this volume—counsels inspired by high ideals and wide experience. The real man whom they present is no more like the individual whose words were so travestied by the press on a recent occasion as to threaten the dictionary-makers with a new word, "oslerize," than the caricature of the political cartoonist is like its original. The multitude of extracts culled from Dr. Osler's writings and addresses by his friend, Mr. C. N. B. Camac, of New York, and arranged under twenty general heads, is made serviceable for reference by a good index, as well as by marginal titles. To dip into these pages anywhere is to meet with a thoughtful, strong, and sagacious man. (Houghton, Mifflin & Co., Boston. $1.25, net.)

The Life of Sir Henry Vane Americans have reason to remember the younger Sir Henry Vane, Governor of Massachusetts, at an anxious moment in its early history, and one of the founders of Rhode Island. But it was in England that the best work of this mystic and radical was done. An influential member of the famous Long Parliament, he was prominent throughout the Civil War and the years preceding the Restoration; so active, indeed, that, though not among the regicides, he was marked for vengeance by Charles II., and ultimately brought to the scaffold. It would be a mistake, however, to regard him as a great statesman, and in insisting that he was one of England's foremost nation-builders Dr. William W. Ireland falls into an error that completely distorts the picture he presents. His point of view throughout is that of an ardent hero-worshiper. He also writes as an uncompromising advocate of the Parliamentary party, his leanings leading him to do less than justice, not merely to the Carolean rulers and their advisers—Laud, Strafford, and the rest—but to Cromwell, to whom Sir Henry Vane was decidedly a thorn in the flesh. His purpose, he tells us, is "to make the facts cry out," and to his aid he summons a liberal use of invective. But if his conclusions must largely be rejected, his book is nevertheless substantially helpful in some respects. It has a certain corrective value, and—albeit in a rambling way—brings together from many scattered sources a quantity of interesting data shedding new light on the period. (Eveleigh Nash, London.)

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With Tommy Tompkins in Korea

A simple description of domestic life in Korea as told by a missionary who is "Tommy Tompkins's" mother, Dr. Lillian Underwood. Korea is a country both singular and picturesque, and Korean native customs as seen by an American woman living among the people afford ample material for an entertaining narrative. Sometimes the didactic and religious purpose is put a little too prominently to the front, and a little condensation would have improved the book from the literary standpoint. (The F. H. Revell Company, New York. $1.25, net.)

The Work of Preaching

The seventeen brief lectures in this volume by Professor Arthur S. Hoyt, of Auburn Theological Seminary, are, as the title-page intimates, for a professional class. But they are free from scholasticism, and sensitive to the demands of the present time, which is viewed as at once a harder and a better time for the preacher than any time before, and demanding better preachers. How to preach, and also how not to preach, is shown, with fullness of direction and caution; but the two things most insisted on are the true theory of preaching and the study of its illustrations in great preachers. The sermon is regarded as not manufactured, but born—a message from God born of the Spirit in the heart, a Gospel message for salvation; but these terms are broadly construed as applicable to all that is included in "the making of man," yet holding the spiritual aim supreme. For practical delineation of the ideal the great lights of the modern pulpit are freely introduced—above all, Phillips Brooks, and Henry Ward Beecher, "the Shakespeare of the pulpit." Though a professor of sociology as well as of homiletics, Dr. Hoyt abstains from special advice upon the peculiarly difficult problem of properly relating the two in applying the Gospel to "the puzzling questions of a complex age." If the general counsel given on how to preach is followed, such advice will be less needed. (The Macmillan Company, New York. $1.50.)

Letters to The Outlook

INSURANCE OFFICERS

In the interest of the policy-holders and the cause of good insurance it may not be amiss at this time to make some brief but emphatic suggestions concerning the actions of the trustees and directors of some of our insurance companies in the selection of the officers who are to guide the affairs of their respective institutions. I am convinced that in the choice of a president, in addition to executive or managerial ability, two requirements, each of prime importance, should be kept in mind. These are, first, that he be thoroughly versed, in theory and in practice, in the broad fundamental principles underlying the science of life insurance—in other words, that he be an actuary in the larger sense of that term; second, that he be equally fitted by theory and practice to deal intelligently with the problems arising in the world of finance. I purposely place this requirement last, for, unfortunately, in the minds of many it seems to be the single desideratum.

The reasons for the above requirements are not far to seek. Business concerns look for their managers and executive heads among those who through years of apprenticeship have made themselves familiar with the various phases, technical and otherwise, of the business under consideration. I think it would be unwise to deviate from this rule in so technical and complicated a profession as that of life insurance. Years of study and practice are required to become familiar with the principles of insurance, and to keep pace with the rapid evolution and growth in the application of these principles to our social and economic needs; it is absurd to suppose that this function can be exercised with maximum efficiency by one whose previous training has been that of the banker or railroad man, no matter how proficient or successful he may have been in his own line of work. The insurance executive should know enough about the technicalities of insurance to pass intelligently on the larger problems presented by his company, without depending absolutely or to any considerable extent on the advice of subordinate officers. He should not, like Mr. McCurdy, be obliged to leave everything to his actuary. He should be enough of an actuary himself to know whether the mortality table adopted by his company is proper, whether the interest assumptions are safe, whether the dividends are being accumulated or distributed according to sound actuarial principles, whether the premiums are on a proper basis and loaded according to principles of equity, whether the securities of the company are properly valued in its assets from year to year. He should be able to suggest policy forms to meet the conditions of healthy com-

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petition, to pass on broad questions of agency management, to distinguish between wise and foolish insurance economy—all matters requiring years of insurance experience. This is what he is paid for, and no company can afford to have at its head a man whose attainments are not professional, in an insurance sense, to this extent at least. The president of an insurance company should be as well fitted to lay down the broad principles to be followed in his actuarial as any other department; indeed, this consideration is especially important, for on the wise guidance of the affairs of this department depends the stability of the company. The financial operations are, or should be, of so conservatively restricted a character as to require the cautious, prudent judgment of the man farthest removed from the sphere and influences of the speculative field.

In the recent attempts to select a president of the Mutual Life we have heard, among others, the names of Claflin, Eckels, Truesdale, Morgan, Fish, Grout, Peabody, put forward as possible candidates; to my mind they are all impossible candidates if the best interests of insurance and the policy-holders are consulted. Not one of these gentlemen, gifted though he may be in his particular profession, is fitted by experience, practice, or theory for the complex duties of this office.

Where, then, shall the proper candidate be found? Most naturally among insurance men with practical experience. It would not be difficult to find men of undoubted integrity and the highest ability now active in this field of work willing to serve in the executive capacity for a fraction of the compensation now accorded some incumbents of this position.

The ideal type of insurance executive is embodied in the modern actuary, broadly versed in the principles of finance and acquainted with every detail of the insurance business. It is not uncommon in English companies to find the general manager and executive head an actuary of first rank, and the tendency on the Continent is decidedly towards professional training and the requirement of scientific and technical attainments in the superior officers of a life company.

In conclusion, I have made my point if I have made it clear that the head of an insurance company should be sought for in the insurance profession, and that he be theoretically and practically equipped in the technical principles of insurance as well as the general practice of finance. Public faith in the principles of insurance has not been disturbed in the least, and great names are not needed to restore confidence; we have had enough of dummies and figureheads, and the quickest way to inaugurate the expected reforms is to place men of integrity and real efficiency in command.

JAMES W. GLOVER.

THE SUPERVISING TEACHER

In recent issues of The Outlook I have noticed articles on education in the Philippines. One of these articles made special reference to the supervising teacher, but it entirely omitted one very important phase of his work—the difficulties he has to encounter.

In some respects the greatest difficulty lies in the fact that the supervising teacher is sent to his district with no authority whatever. In fact, he receives no clear instructions about his work, and is not sure just what he is supposed to do. There is no compulsory educational law, yet he is expected to have one-third of the school population in the public schools. The reports that the people are so enthusiastic over education that the pupils have to be turned away are fiction rather than fact. I have yet to see or hear of any school (and I have heard of a good many) where a good attendance is kept without the aid of the municipal police. These police are, of course, under the orders of the "presidente," so education, to a certain extent, is in his hands. However, he is not supposed to use them for such a purpose, but, thanks to the happy-go-lucky way of enforcing the laws in the provinces, the teacher, if the 'presidente' is of any use—which sometimes happens—can get a fairly good sized school. If, on the other hand, the "presidente" cares more for political pull than for educational push—which is often the case—the school, in spite of the strenuous efforts of the teacher, is apt to have a checkered career. Furthermore, although one-third of the school population is wanted, there are not enough books and other school supplies for half that number. A teacher may not receive enough pencils during the entire year to furnish his pupils once, and he receives the other supplies in proportion. It is often necessary to start a new school of one hundred to two hundred pupils with a chart, a blackboard—which is sometimes omitted—and a dozen pieces of crayon. Add to this collection a teacher who knows but little English or anything else, and the outfit is complete. And yet a teacher is supposed to have several such schools and teach the pupils in three years as much as an American child will learn, in his own language, in four years. But even supposing there were enough supplies and

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good teachers, there is not enough money to pay them with. I know of a town of twenty thousand inhabitants (this is no exception) in which the treasurer is unable to pay the salaries of five teachers. Some "barrios" (villages) promise to pay the salaries of their teachers, but that is about as far as many of them get in that direction.

The lack of authority on the part of the supervising teacher, of supplies for the pupils if they come, and of money to pay the native teachers, who are not very good, of course, is a great detriment to the department and a great hindrance for the supervisor. The schemes he devises to surmount these difficulties are too numerous to mention. But with all this the department is not doing so much as reports would have one believe.

The "liberal salaries" that the teachers receive do not stand a close examination. A supervising teacher has charge of from five hundred to three thousand pupils, scattered over a vast territory. With these he has difficulties far greater than a superintendent over an equal number in the States, to say nothing of his environment, yet he does not receive as much salary. In fact, although his work is never finished, he does not, as a rule, receive as large a salary as many stenographers of common-school education, who work but five or six hours per day, and with no responsibility whatever. When the department kindly informs the Filipino teachers, in order to make them feel contented with their small salaries—but as much as they earn—that their superiors receive twice as much here as they could get in the United States, it shows how ignorant the insular officials are of their hard-working subordinates.

The entrance of the Educational Department into the Civil Service was hailed as a great advantage for all concerned. If such be the case, the advantage is hard to find. I have not yet heard a division superintendent or a supervising teacher say a word in its favor, but many have been strong in their denunciation of the plan. At present, if an experienced teacher, and probably a college graduate, wants a raise in salary, he must pass an examination to show that he knows enough to teach a primary school. Under the present system a teacher may work ten or fifteen hours a day, being out in all kinds of weather for weeks at a time; but if, through over-exertion, he is not able to attend to his duties part of a day, his salary is deducted for the time lost. He may make arrangements for spending the long vacation, and at the eleventh hour he may receive the welcome news that he must work a few weeks extra! He is supposed to receive transportation reimbursement for visiting schools, but it is so much trouble to get it, and he has to wait so long, that he is utterly disgusted.

I have simply tried to mention a few of the unnecessary difficulties that a supervising teacher has to meet. It seems to me that the natural hindrances of the country are sufficient without extra ones being placed upon him. To a certain extent it must be laid to our American way of wanting to do everything in a minute and not counting the cost. In spite of all this, the supervising teacher is respected and has done a great deal, but he is respected on account of his own personal worth, and he has done a great deal because of his own downright American grit and tact. **

Philippine Islands.

A WORD IN BEHALF OF THEOLOGY

Why is it that in these serene irenic days no one can say a good word for kindness and brotherliness and the good deed without a side slash, more or less savage, at theology? Is it because theology has frowned upon mercy and charity and good works? Or have we just discovered, at the end of the ages, that theology has all along been the secret and unsuspected enemy that has kept the world from being good? It is just possible that in all this indiscriminate attack upon theology we may be striking at a friend of the good deed instead of a foe, or at least that what we mean to condemn is not theology in itself, but a bad kind of theology.

It is no very serious matter when ignorant and unbalanced men attack theology, but when such a large-minded, efficient friend of the good deed as Jacob Riis, in his recent article in The Outlook on "Neighbors," graciously but pointedly suggests that in order to be neighbors theology must be retired and dispensed with, the other side of the case calls for recognition. The writer has the privilege and pleasure of conducting classes in theology daily. Some of the young men who are preparing for the ministry enter the classes somewhat reluctantly, with a predisposition against theology, fostered, strangely enough, by some of our ablest religious journals. And yet this deadening and dividing study has actually led us into a very true and a very beautiful spiritual and intellectual neighborliness. We deal with dogmas (those horrid bugbears) daily. One of these dogmas, that upon which we dwell most, is the dogma of the Divine Fatherhood, another is the divine humanity of Jesus Christ, another is the suffering of Infinite Love for men, another is that of the Immortality of the soul. Freely, frankly, sincerely, we discuss these dogmas. Upon the theories concerning

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them we do not agree, but the great dogmas themselves arouse us, strengthen us, draw us together, create ideals, fit us for intelligent and high-hearted service of men. Why is this?

A man arose once in a prayer-meeting—a soldier and a man of affairs, who had united with the Church late in life, but with a great sense of the joy and goodliness of the Christian life—and, with no little earnestness and warmth, stated that for him, at least, theology had not the slightest value; he wanted none of it. "It was enough for him," he continued, "to know that God is love, that Jesus Christ is our Saviour, that sin is forgiven, that there is an eternal life hereafter." Theology, every word of it! For, the moment faith and experience are translated into intellectual affirmations, theology begins. And we can no more dispense with it than with any natural and legitimate expression of inward feeling and thought.

It is high time to discriminate in this field, or harm and loss to Christianity will certainly ensue. There is a theological dogmatism, a theological systemism, a theological absolutism, against which the protest cannot be too general or too emphatic. But there is a theology that is sane, stirring, uplifting, humanizing, that knows its place and its time, that exists to minister and not to be ministered unto. And to find that theology, and put it to usury in behalf of the neighborly spirit and the good deed, cannot be too urgent a pursuit.

JOHN WRIGHT BUCKHAM.

Pacific Theological Seminary,
Berkeley, California.

FILIPINO CHARACTER

In Mr. Brownell's very interesting articles on the Philippines, contained in recent issues of The Outlook and "Public Opinion," the statement is made that the Filipino language has no words for "independence" and "gratitude." This is an error. *Kalayaan* means independence; *pagsasarili* means self-government or republic; and the idea of gratitude is conveyed by the phrase *utang na loob*—literally, debt of the heart. The words *tungkol* and *tupad* have meanings closely allied to the latter. The fact that the Bible and as many as a dozen daily papers are printed in Filipino is sufficient proof that the language has adequate power of expression.

A study of the psychology of his speech would help us materially to understand the Filipino's mental attitude. The vigor of the language lies not in the roots but in the particles. The former may seem to be inadequate, but when modified by the latter they become capable of expressing every shade of meaning.

In general, the genius of the Filipino language gives preference to indirect, negative, and periphrastic statements over direct and positive ones. The Filipino says, "*Walang di inagaw*"—There is nothing not stolen; where we would say, Everything is stolen. Likewise, to a negative interrogation, the Filipino, like the Japanese, will usually answer affirmatively to convey a negative meaning, where we would answer negatively.

The Filipino is apt to convey his mental habit into the little Spanish or English which he may learn, and the resulting confusion leads to misunderstandings and false charges of prevarication. I have found the Filipino to be both truthful and grateful.

DAVID J. DOHERTY, M.D.

A JOYOUS THANK-OFFERING

Reference has been made in former years in The Outlook to the interesting work of School No. 4 (Rivington Street), New York City. Last year the children of two classes so enjoyed making a Thanksgiving offering to an Old Ladies' Home in the neighborhood that this year all the children in the school—over 2,100 Jews—were told that they might, if they wished, each bring one thing—a potato, an apple—anything. It was expected that thirty or forty baskets might be filled. Instead, the response was so hearty that officers and teachers were overwhelmed with *three hundred* basketfuls—potatoes, onions, cabbages, apples, oranges, bananas, packages of crackers, cereals, tea, coffee, sugar, salt—all sorts of eatables. Teachers and children worked hard to distribute it all, but it proved impossible and a van was secured. The owner of this refused to accept any pay for his services, saying he had attended that school when a boy and would show them that he too could be "benevolent." The distribution was made not only to the Old Ladies' Home, but also to the Daughters of Jacob, the Hospital of St. Francis (Catholic), a Methodist Orphan Asylum, and the Salvation Army.

To any one who knows the extreme poverty of those in this quarter of our city, so joyous an offering, permeated with the spirit of self-sacrifice and crowned with the perfect tolerance that gives according to need, irrespective of sect or religion, is not only beautiful, it is an inspiration to "do likewise." All honor is due those loyal, self-sacrificing principals and teachers whose example creates and fosters the atmosphere which makes such things possible.

M. E. J.

Brooklyn, New York.

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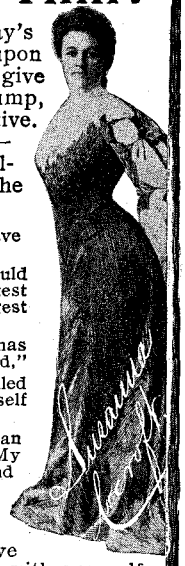

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"But at last the truth dawned upon me, I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent, and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone, and I am able to enjoy life with my neighbors and sleep soundly o' nights. My physical strength and nerve power have increased so much that I can do double the work I used to do, and feel no undue fatigue afterwards.

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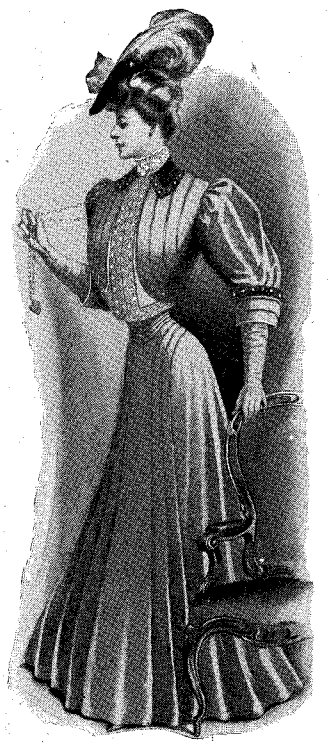

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